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THE WITNESS

AN UNFETTERED MONTHLY JOURNAL.

— OF —

**Biblical Literature, Expository Papers, Notes of Addresses,
Conference Reports, Questions and Answers,
Correspondence, Original Poetry,
Gems of Truth, &c.**

EDITED BY

HY. PICKERING,

Author of the "Graphic" Books and Tracts.

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SPECIAL INDEX.

PAGE

PAGE

THE EUROPEAN WAR—

The Lord Reigneth, Hy. Pickering, 5

Current Notes, .. Hy. Pickering, 30

Conscription and Enlisting, .. 31

This Solemn Moment, Hy. Pickering, 37

How May Christians Intercede? W. Hoste, 39

Divine Method of Reaching a Nation, C. H. Hinman, 53

Covered with Feathers, Hy. Pickering, 54

The Golden Present, H. P. Barker, 69

Can Corsica Conquer Galilee? Dr. A. T. Schofield, 85

Buying a Sword, .. 95

First the Kingdom, Hy. Pickering, 101

Neutrality is Impossible, .. A. H., 117

The Drama of Belgium, .. D., 130

War Prisoners in Holland, A. Marshall, 144

Journey Round the War Zone, E. H. Broadbent, 146

France and Unbelief, M. Larridan, 160

Solemn Aspects of the War, Geo. Goodman, 167

AFTER 12 MONTHS OF WAR—

Six Million Casualties, Hy. Pickering, 133

Promises and Purposes, Sir R. E. Matheson, 134

Duration and Issue of the War, Walter Scott, 134

Britain and the Bible, Sir Robt. Anderson, 137

Vital Lessons from the War, J. C. M. Dawson, B.A., 137

Who Teacheth Like Him? A. R. Habershon, 138

The Lessons of the War, Hy. Pickering, 149

Key to the Problem of the Hour, Geo. F. Trench, B.A., 151

War from the Present Standpoint, W. Hoste, B.A., 151

Brought to Her Knees, Wm. Shaw, 153

The Morning Cometh, .. Hy. Payne, 154

MESSAGES FROM ELDER BRETHREN—

I Come Quickly, .. W. H. Bennet, 7

The Special Need of To-day, Sir Robert Anderson, 9

Seasonable Words for All, Dr. Owles, 9

Having a Purpose in Life, W. H. M'Laughlin, 10

Quick-scented in Service, J. R. Caldwell, 11

The Master's Present Promise, Sir R. E. Matheson, 11

The Real Expectancy of Spirit, J. M. Carnie, 11

Worthy is the Lamb, Dr. R. M'Killiam, 12

I am He that Liveth, A. C. Gaebelein, 24

The Joy of the Lord, Dr. R. M'Killiam, 41

BRIEF EXPOSITIONS by W. Hoste, B.A.—

"In all points tempted" (Heb. 4. 14-16), 107

Support of Workers at Home and Abroad (I Cor. 9. 3-18), 186

ARTICLES BY J. R. CALDWELL—

Quick-scented in Service, 11

In Trust with the Gospel, 22

The Unity of God's People, 56

God's Unity versus Satan's, 71

The Image of His Son, 103

The Image of the Heavenly, 123

The Greatest of these, 165

My Grace is Sufficient, 188

THE APPROACHING END OF THE AGE—

General Outlines, 12

In Relation to the Believer, 42

.. .. Israel, 90

.. .. the Church, 125

.. .. the World, 169

.. .. the Future, 181

THE ROMAN EMPIRE IN PROPHECY.

By W. E. Vine, M.A.—

Synopsis of Papers, 18

The Times of the Gentiles, 27

Its Rise and Progress, 29

The Empire Completed, 45

The Tenfold Division, 47

Comparison of the Visions, 61

The Turkish Empire—Rise, Progress, .. 93

.. .. Overthrow, 109

The Revived Roman Empire, .. 141, 173

The Greek Empire, 142

The British Empire, 143

Future European Federation, 157

Reunion of Christendom, 173

The Future of the Jews, 189

The Everlasting Kingdom, 191

THE PERSON AND WORK OF THE HOLY SPIRIT. By George F. Trench, B.A.—

The Deity of the Spirit, 14

The Personality of the Spirit, 15

The Dispensation of the Spirit, 15

The Spirit in the Church, 24

The Spirit in the World, 25

The Indwelling Spirit, 121

QUESTIONS AND ANSWERS—

Collections at Gospel Meetings, 18

Conscription and Enlisting, 31

How May Christians Intercede? 39

A Threefold Peace, 49

Light without the Sun, 65

Consecration to God, 65

Assembly Gospel Work, 66

Three Thrones, 81

Christ and the Law, 81

Two Great Contrasts, 81

Coming Judgments, 81

Can Corsica Conquer Galilee? 85

Buying a Sword, 95

What Becomes of the Soul? 96

How Was Christ Tempted? 107

Heaven's Knowledge of Earth, 113

The Ancient of Days, 113

SPECIAL INDEX—Continued.

	PAGE
Who are the Accursed?	114
The Day of Visitation,	128
A Pressing Problem,	128, 144
Substitution—for Whom?	145, 176
What is a Sect?	159
The Kings of the North and South, ..	160
Ministry and the Lord's Supper, ..	176, 192
The Watching Ones,	177
How Should Workers be Supported? ..	186
Demanding Recognition,	192
Is there Hope for the Unsaved?	192

CORRESPONDENCE.

Acceptable Prayer,	J. D. B., 48
Young Men at the Front,	H. C. H., 64
Reunion of Brethren,	J. W. L., 65
Present Condition of Italy,	W. H., 112
Pathetic Letter from Belgium,	D., 130
War Prisoners in Holland,	A. M., 144
Round the War Zone,	E. H. B., 146
Bankruptcy of Unbelief,	M. L., 160
Mexico and its Need,	G. A. W., 178
Ministry at the Lord's Supper, L. W. G. A.,	192

POETRY, ORIGINAL AND SELECT.

	PAGE
Wanted Intercessors,	J. L. W., 14
True Peace,	T. Robinson, 17
The Gospel According to You,	23
The Key to Heaven's Treasures, J. L. W.,	25
Only One Life,	H. Bonar, 45
In His Thoughts,	W. R., 48
The Same,	A. I. B., 55
A Hymn of Worship,	G. G., 80
Thou Wilt Provide,	H. I. D., 95
Comforted of God,	A. I. B., 111
God's Purposes,	J. L. W., 139
Under His Wings,	J. L. W., 152
Impossibility of Neutrality,	W. O., 156

WITNESS BIBLE STUDY CIRCLE. Conducted by C. F. Hogg and W. E. Vine, M. A., 19, 35, 51, 67, 83, 99, 115, 131, 147, 163, 179, 195

CURRENT NOTES, .. 30, 82, 178, 194

SUGGESTIVE TOPICS, 68, 124, 143, 180, 184

GEMS OF TRUTH, 60, 72, 75, 122, 127, 154

GENERAL INDEX.

SEE ALSO SPECIAL INDEX FOR OTHER SUBJECTS AND AUTHORS.

APPROACHING End of the Age, 12, 43, 90, 125, 169, 181	
Attracted to the Victor, C. H. Hickman, 48	
Attracted to the Rejected One, C. H. Hickman, 64	
Assembly Gospel Work, T. Baird, 66	
BRILLIANT Operation, A .. W. Shaw, 26	
Begin at Home, .. W. Shaw, 112	
CHRISTIAN Race, The A. E. White, 26	
Can Corsica Conquer Galilee? Dr. A. T. Schofield, 85	
Crooked and Straight, Dr. A. Bonar, 127	
Closing Scenes of Time, G. Hucklesby, 181	
DELIVERING of Souls, The W. Shaw, 17	
DIVINE Method of Reaching a Nation, C. H. Hinman, 53	
FULL Reward, A .. C. H. M., 18	
Final Test of Christ's Love, J. Charleton Steen, 87	
Farewell Message, .. J. A. Clarke, 162	
GOLDEN Present, The H. P. Barker, 69	
Gems from Glasgow Conference, .. 75	
Golden Opportunity, A .. J. Gray, 122	
HOLY Spirit, The .. G. F. Trench, 14, 24	
I AM He that Liveth, A. C. Gaebelin, 21	
In the Heart of Savagedom, A. Marshall, 105	
In All Points Tempted, .. W. Hoste, 107	
Israel, Alex. Stewart, 139, 154, 168, 184	
Joy of the Lord, Dr. M'Killham, 41	

“LUSITANIA” Survivors, .. R. Barnet, 98

Like As—Even So, Dr. A. T. Pierson, 118

Lessons of the War, Hy. Pickering, 149

MESSAGES from Elder Brethren, .. 7

Masterstroke of the Flesh, .. W. Shaw, 57

Monarchs Moulded in Metal, T. Baird, 92

Muller's Homes, Report of J. Stephen, 171

Mexico and Its Need, .. G. A. W. 178

NEUTRALITY is Impossible, A. H., 117, 156

PRESSING Problem, A 129, 144

Pathetic Letter from Belgium, 130

ROMAN Empire, The, 18, 27, 45, 61, 93, 109, 141, 157, 173, 189

SHOOTING the Rapids, .. T. Baird, 16

Son of God in Hebrews, .. C. F. Hogg, 62

Survivor of the “Falaba,” .. W. Shaw, 70

Soul, The *V B* Dr. Anderson-Berry, 96

Solemn Aspects of the War, G. Goodman, 167

THE Lord Reigneth, .. Hy. Pickering, 5

This Solemn Moment, Hy. Pickering, 37

Territorial Magnate, A, Dr. Anderson-Berry, 58

Try Things that Differ, G. Muller, 104

Training for the Ages to Come, Dr. A. T. Schofield, 166

This Same Jesus, .. James Wright, 183

WHAT is a Sect? .. G. F. Trench, 159

When the Prince of Peace Returns, G. Hucklesby, 169

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

“The Lord Reigneth.”

STANDING at the portals of the opening year memory roams over the year that is past, and expectation looks forward to the year which has just dawned.

The Survey of 1914 covers the varied relationships of the Christian life—the individual trials of the way, stumbling into Satan's pitfalls, and sinnings and shortcomings innumerable; the times of sickness and sorrow in the home, the loved ones who were with us at the dawn of 1914 and whom the silent grave is now keeping; the tension in business, with the remarkable changes in men, money, and materials, and the prospect of greater trials ahead. In many Assemblies the year has been peaceful, but not productive. The Truth has been held, the Word has been preached, the routine has been retained, but instead of progress there has been stagnation, if not diminution in numbers and in spirit. For what there might have been we pray; for what there is we praise God. Darker still the memory of the recent months of carnage and bloodshed amongst the nations of the earth. Yet looking back over life's chequered course, or looking around on the holocaust of war, the heart of the believer is sustained by the ever present reality: “THE LORD REIGNETH.”

The Outlook for 1915 is even more gloomy. Ten nations are already engaged in war, with the prospect of others shortly joining in the fray. Death and disease are working havoc amongst thousands of our fellowmen in all the nations engaged; innumerable homes mourn a father or a son who will never return; the wail of the widow, the cry of the orphan, and the tears of those whose homes are devastated will increase as the months go by. Taxation is rising, and will continue to rise. Unem-

ployment, both in combative and non-combative lands, is likely to increase. Even if peace is proclaimed in the spring it does not mean the end of militarism and the beginning of permanent peace, for “the end is not yet.” But whether war rages or peace reigns during the coming months of this eventful year,

“Stayed upon Jehovah,
Hearts are truly blest,”

who can sing mid individual failure, family burdens, business trials, Assembly cares, national upheavals, a past of sorrow, or a future of gloom—“THE LORD REIGNETH.”

“Jehovah Reigneth.” The first mention of this heart-consoling truth is interesting. The bad reign of Saul is ended, the inveterate foes of Israel—the Philistines—are conquered, the neglected ark is being brought back to its true place, Israel's new king bursts forth with an ascription of praise to Jehovah. He speaks of “His judgments in all the earth,” how He “reproved kings” for their sakes, then scanning the span of the heavens and surveying the wide world and the inhabitants thereof, he sums up, “Let the heavens be glad, and let the earth rejoice; and let men say among the nations, THE LORD REIGNETH” (1 Chron. 10. 13; 13. 3; 14. 16; 16. 14-31).

His Might. In Psalm 93. 1 again the Psalmist bursts forth with this triumphant note. The arrogant proclamation of the world-power was virtually, “The Assyrian reigneth;” the overthrow of him was virtually God's counter-proclamation, “The Lord reigneth.” The floods—emblem of the tumultuous mass of world powers—lift up their mighty breakers against the Rock of Ages, yet the “Lord on High

is mightier than the voice of many waters, yea, than the mighty waves of the sea" (v. 4). So to-day, the billows of turmoil may roll o'er the soul of the weakest believer, but "in the power of His might" (Eph. 6. 10) he presses forward, assured that "THE LORD REIGNETH."

His Purpose. Psalm 97. 1 declares, "Let the earth *rejoice*; let the multitude of isles be *glad*." Not only would Jehovah have His own calm in the midst of trial and commotion, His purpose is that they "be glad in the Lord and rejoice" (Psa. 32. 11). Even when passing through Baca's dark valley of sorrow they find wells of comfort (Psa. 84. 6); or through the darker "valley of the shadow" He "giveth songs in the night" (Job 35. 10), for the Morning cometh, and "THE LORD REIGNETH."

His Throne. Psalm 99. 1 once more reminds us of this truth, and links with it "He sitteth above the Cherubim." These cherubic beings with lion-like power, ox-like patience, man-like perception, eagle-like perspective, emblems of sleepless vigilance and activity, before whose faces ever was the Blood of Sacrifice, remind us that the Habitation of His throne is one of perfect righteousness and equity. Thrones of earth there are, so different, that at times it almost seems as if might were right. A silent Heaven is not necessarily an unmoved Heaven, as is daily becoming more and more evident to our finite vision.

Mid the misery, oppression, fraud, murder, and slaughter of men or nations, "be patient, brethren, the Judge standeth before the door" (Jas. 5. 1-9), and "THE LORD REIGNETH."

His Call. In Isaiah 52. 7 this precious truth is linked with the call of the King to all His own to carry out the great commission and act as the Herald seen in the distant mountains, bringing to the beleaguered city the glad tidings of peace. All cannot go into "the regions beyond" even in our own land, but all can get a list of men and women who are hazarding their lives for Christ's sake and the Gospel. Pray daily for them, and stand loyally

by those who are sticking to their posts "at the front," mid dangers greater than those in Flanders or Poland.

Whether midst men of war or those engaged in peaceful occupations, by voice, pen, or printed page, may every one of us bestir ourselves to have "beautiful upon the mountains, the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth Salvation; that saith to Zion, THY GOD REIGNETH."

His Reign. Other portions might be noted, but space forbids. The last mention is an expansion of these precious words. In Revelation 19 the Hallelujahs sung at the end of Harvest are repeated four-fold at the final Harvest Home of the Ages. "That Blessed Hope" buoys up all the Ransomed mid the sorrows of the past and the surprises of the future, with the expectation in "a little, little while" of sharing in this consummation. (1) HALLELUJAH from "a great voice of much people," ascribing salvation, glory, honour, and power unto the Lord our God. (2) HALLELUJAH over the doom of Babylon, "which did corrupt the earth with her fornication." (3) HALLELUJAH from the twice-twelve crowned elders, including saints from Abel onwards, and the "four living creatures"—the Blood-bought Church from the four quarters of the earth. The false Church which sought to reign without the Lord being removed, the true Church reigning with Christ in lowly humility, wells forth a loud Hallelujah of worship to God on the Throne. (4) Then added to the voice of "much people," "elders," and "living creatures," ALL in Heaven unite in a crash of rejoicing which is compared to the "voice of many waters, and the voice of mighty thunders, saying, HALLELUJAH, for THE LORD GOD OMNIPOTENT REIGNETH."

If such be the assured portion of all the Ransomed, when twice ten thousand years have rolled by, well may we calmly step forward on the untrodden path of 1915 assured that, whatever empires may rise or fall, "THE LORD REIGNETH." hyp.

Messages from Elder Brethren for 1915,

IN keeping with the foregoing word to believers to act like David who, when "greatly distressed, encouraged himself in God" (1 Sam. 30. 6), we have sought help from several esteemed brethren whose age and experience lend weight to their counsel.

Though writing separately, "one Spirit" has evidently guided in variety and sequence. Mr. W. H. BENNET, whose loving service for many years in connection with mission work and ministry of the Word is known to all, reminds us of the importance of the Coming as indicated by the Master's threefold repetition of the promise. Sir ROBERT ANDERSON, whose defence of the Fundamentals has been both long and strong, emphasises the need of holding fast to the Living Word and the Written Word. Dr. OWLES, graciously spared to minister to the saints, exhorts to increased watchfulness during the passing Night, for the coming Day. Mr. W. H. M'LAUGHLIN, whose activities are known in several continents, preaches what he has long practised, having "a definite purpose in life." Mr. J. R. CALDWELL, whose writings have edified very many, being unable to write a longer message adds "The word for us all is 'Humble yourselves, therefore, under the mighty hand of God.'" We have taken his message from "The Believers' Diary" for 1915, exhorting all to be "quick-scented in service." Mr. J. M. CARNIE, colleague-pioneer with the late Donald Ross in America, notes the increasing spirit of expectancy on both sides of the Atlantic. Sir ROBERT MATHE-SON, from the centre of the disturbed part of Ireland, reminds us of the present promise of the Master: "Let not your heart be troubled." Dr. M'KILLIAM, who for 40 years or more has steadily exhorted saints to be "looking for that Blessed Hope," after undergoing a second serious operation and suffering intensely for months, writes from the bed of a London Nursing Home, what may be his last message to our readers—yet abounds with hope and praise.

May these messages stir all our hearts to greater confidence in God, and increased activity in His service, during 1915.

"I Come Quickly."

By W. H. BENNET, Yeovil.

THERE are no vain repetitions from the lips of Him who "speaketh from Heaven," and therefore if He is pleased to reiterate any word or sentence it behoves us to inquire why He does so. Three times in the last chapter of the book of the Revelation He says, "I COME QUICKLY," as though He would press upon our hearts that truth which He so well knew would be set aside by the Church when it allied itself with the world. This book is a special gift of the Lord to "*His servants*," and, however it may be disregarded generally, those who are pursuing the path of lowly service will highly prize its precious unfoldings of the results of *His* service and of *theirs* too.

1. "**Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book**" (v. 7). Here the fact of His speedy coming is an incentive to keeping His words. The watch will be a short one. Not long shall we have to *guard* these precious treasures on a battlefield, or seek to *carry out* the will of our Lord in spite of opposition. Therefore we may well make much of our brief opportunities. As those who belong to the Church of God, we are called to "hear what the Spirit saith unto the churches," and thus to be instructed and warned concerning the course of departure from the truth and from the Lord, so solemnly set forth in those utterances; and, at the same time, to be encouraged and strengthened by the promises to the overcomer. From our place in "the wilderness" (17. 3) as "strangers and pilgrims" we are to gain such an acquaintance with the features of Babylon as shall lead us to shun everything that pertains to it, whether *ecclesiastically* as "the great harlot," so soon to be judged, or *politically* as the "mighty city," which with all its riches will so quickly be brought to nought. And from the "great and high mountain" (21. 10) of communion with the Lord in His glory it is our privilege to behold the Heavenly

City of our God with its manifold and abiding glories; and though our feet often wellnigh slip we can with confidence in God's mighty upholding, say, "Our feet shall stand within thy gates, O Jerusalem" (Psa. 122. 2).

2. "**Behold, I come quickly; and My reward is with Me, to give each one according as his work shall be**" (v. 12). The fact that He comes *quickly* makes the time for service precious. He comes as the righteous Judge, to take account of His servants, and to render to them their reward. Each will indeed say from the heart touching any service, "*Of Thine own have we given Thee,*" and so far from mentioning any reward, add, "*We are unprofitable servants;*" but He will find delight in acknowledging what His own grace has wrought. All rewards will be of pure grace; and yet they will be bestowed in the way of righteousness. One who has been self-indulgent and slothful can never receive the reward that will be given to one who has learned to be self-denying and diligent. Therefore this is a word both of warning and of encouragement.

There may be much profession and but little work. We may speak loudly about faithfulness to Christ, but it may consist chiefly in judging others and finding fault with fellow-servants, rather than in loving and lowly service to Him. It is therefore well for us to remember that the Lord will not be deceived by the talk of the lips, for, as He says: "All the churches shall know that I am He which *searcheth the reins and hearts*: and I will give unto every one of you *according to your works.*"

On the other hand, the Lord will not estimate *service by apparent success*. How many true servants of God, both in this land and in other lands, have been tempted to say, "I have laboured in vain, I have spent my strength for nought and in vain!" But the "spirit of faith" will enable such to find consolation in the assurance that sustained their blessed Master and great Example, "Yet surely my *judgment* is with Jehovah, and my *reward* with my God" (Isa. 49. 4). The righteous

Judge "seeth not as man seeth," for "by Him actions are *weighed.*" He is able to trace every action to its secret spring, and to estimate perfectly the motive underlying all service rendered in His Name. "The counsels of the heart" are already open to His all-seeing eye, and in that Day He will make them manifest.

3. "**He which testifieth these things saith, Surely I come quickly.**" Solemn words of warning are given in vv. 18 and 19; but not with words of warning will the Lord close this wonderful book. His *last* communication to "*His servants*"—the *last* word that reaches the Church in the wilderness from the glorified Christ on the Throne—must be one of promise; the *next* shall bring the fulfilment of that promise, "for the Lord Himself shall descend from Heaven with a shout," *i. e.*, of command, that shall "in a moment, in the twinkling of an eye," bring all His saints to His glorious presence, in bodies of glory conformed to His own. To this last utterance we have no addition in the form of exhortation, it is purely a word for the heart. It tells out the heart of Christ, and its object is to stir the hearts of those for whom He gave Himself to the death of the cross. Towards His Church in her wilderness toils and conflicts His affections all flow forth, and His last word to her tells how He is waiting for the moment when He shall present her to Himself, "a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. 5. 27).

Then will He justify to the intelligence of His adoring saints the word, "I come *quickly,*" and all will see that there has not been with Him one moment's unnecessary delay. The judgment of *faith* indeed anticipates this, for we are assured that the Lord is carrying out "the pleasure of Jehovah" with *haste* and *patience* that are both divine, and that when His elect of this present time are gathered out, and all the children have learned the Father's Name, He will gather them to Himself, and "in the midst of the Church" lead the heavenly song (Heb. 2. 12).

May we so enter into His love to His

Church, and His desire that she shall be with Him where He is, that we may seek out those yet to be brought in, and that our hearts may go forth in love and deep desire with the response of the beloved disciple: "AMEN, COME, LORD JESUS!"

The Special Need of To-Day.

By Sir ROBERT ANDERSON, K. C. B., London.

SURE I am that the special need of Christians to-day is a spirit of deeper reverence for the **Living Word** and the **Written Word**—the Lord Jesus Christ and the Scriptures which testify of Him. I have penned so much against the familiarity with which the Lord is named by Christians that I will not here enlarge upon that theme. The practice is unwarranted by Scripture, and it does harm to those who indulge in it. And yet were it not for the great infidel movement of the Higher Criticism, which, as the course of this dreadful war gives proof, has emasculated the Christianity of Germany, and which is rapidly leavening the Protestant Churches of Britain, a denunciation of the practice now might seem ill-timed. The habitual use of alcohol is objectionable on grounds quite apart from all question of excess; but yet if there were no drunkenness in the world the teetotaler might be deemed a faddist. And so here, in view of this movement, the most subtle and successful which Satan has ever launched against the faith of Christ, it behoves us never to speak of the Lord Jesus Christ without bearing testimony to His Deity by the manner in which we name Him. Never once in the Epistles is He called by the name of His humiliation, save for some special reason of doctrine or of emphasis. Never once do the inspired writers of the Epistles name Him thus in a casual or narratival way; and yet Christians do so habitually.

Then as for the **Written Word**: the statistics of the Bible societies indicate that a vast and ever-increasing number of copies of the Scriptures are being sold every year. But those of us who remember the Revival days of half a century ago are

saddened by the fact that the Bible is not studied as it used to be. It is a common experience to find when addressing a company of Christians—of Christians even of "the most straitest sect of our religion"—that very many of them have not even a Testament; whereas formerly any one who came to a meeting without a Bible was assumed to be an "outsider." All Christians are presumably Bible readers, but there is reason to fear that nowadays Bible *searchers* are few. A marked Bible, and even "my own Bible," is becoming rare. The "expository preaching" of other days is almost a lost art. The sort of sermon or address which is most popular to-day is of "that sweet word Mesopotamia" type—a kind of spiritual "soothing syrup." Very many Christians indeed seem to depend on "Gospel preaching" or "meetings" to maintain them in spiritual health.

How different all this from what is implied in the Apostle's oft-quoted words to Timothy—words definitely intended for Christians, but seldom used nowadays save to refute heretics—"All Scripture is God-breathed, and is profitable. . . that the man of God may be perfect." Which does not mean that Christians of "the sterner sex" may attain sinless perfection, but, as a reference to a *Lexicon* will tell us, that God's people may be "complete in all parts and proportions, and in perfect readiness for all good works" (2 Tim. 3. 16).

Seasonable Words for All.

By Dr J A OWLES, London.

AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. **The Night is far spent, the Day is at hand**: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13. 11-14).

These words were seasonable when Paul wrote them, since a constant expectation of the Lord's coming was the right attitude of mind. They have been seasonable ever since, and they are more than ever needed to-day. 1914 has been, by reason of the terrible war, the darkest hour we have known, and it may well precede the dawn of day, or the "Morning Star" (Rev. 2. 28; 22. 16), with added brightness.

As regards our opportunity for service it is day, and "the night cometh when no man can work" (John 9. 4). But as to our environments it is night. Moral darkness surrounds us, and sleep is a probable effect. But we are like men out of due time, we should walk "as in the day," honestly (decently, becomingly, seemly), putting "on the armour of light." See the whole panoply with which to meet the devil (Eph. 6. 10), the parts with which to be ready for our Lord (1 Thess. 5. 8), and the much-needed practical righteousness of 2 Corinthians 6. 7. With all these we may obtain and retain an equilibrium of character.

The Holy Spirit classifies "strife and envying," or jealousy (v. 13), with the basest practices, and God's thoughts should be ours.

Finally, in verse 14 we have not only a resemblance to Christ enforced, but we are to put on Himself as Lord, that He may rule us in all the details of life. This requires entire self-abnegation, which is far more than abstinence from some common evils. If here the Lordship is chiefly personal, in 1 Corinthians 12. 3 it applies specially to our corporate life in Assembly relationships. St. Augustine confesses that this Scripture was the means of his conversion, so there may be in it a word for the unsaved.

Having a Purpose in Life.

By W. H. M'LAUGHLIN, Belfast.

IN these days of rush the children of God lose much by not giving heed to the exhortation of Barnabas in Acts 11. 23, when he "exhorted them that with

purpose of heart they would cleave unto the Lord." How often we fail to carry out some arranged plan, such as setting apart a time for special prayer or reading God's Word, for lack of purpose of heart. Paul did not lack this when he said, "One thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3. 13, 14). Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, and of him and his companions we read: "God gave them knowledge and skill in all learning and wisdom." The lack of purpose of heart is like putting one's hand to the plough and looking back (Luke 9. 62).

When returning from America I had a conversation with an engineer who had been assistant surveyor in the city of New York. When a poor boy he promised his mother that he would buy her a house in the fashionable part of the city. He told me he had fulfilled that promise. He said, "I never take strong drink, nor do I smoke. I want to keep my brain clear so that I may carry out my purpose in life to be a wealthy man." Like Paul, in 1 Corinthians 9. 24-27, he had a purpose in life, and to attain that purpose he denied himself those things which other men seem to enjoy. How true it is that "the children of this world are in their generation wiser than the children of light." What a blessed fact it is that we have obtained an inheritance according to the purpose of Him who worketh all things after the counsel of His own will (Eph. 1. 11). He will carry out His eternal purpose towards us, even though we must acknowledge that we are unprofitable servants.

"Coward, and wayward, and weak,
I change with the changing sky,
To-day so eager and brave,
To-morrow not caring to try;
But He never gives in,
So we two shall win,
MY LORD AND I."

"Thanks be to God, who giveth us the Victory through our Lord Jesus Christ."

Quick-scented in Service.

By J. R. CALDWELL, Glasgow.

NOTHING is more important in service than to take counsel of the Lord. Too often the plan is conceived, the scheme arranged, and counsel asked afterwards, if at all. Whereas we are instructed: "**In all thy ways acknowledge Him, and He shall direct thy paths**" (Prov. 3. 6). Satan is able to place before any of us, any day, just as subtle a snare as that whereby he deceived Joshua (Josh. 9. 14). We need to take unto us the whole armour of God, that we may be able to stand against the wiles of the devil. We need the Word of Christ dwelling in us richly, hid in our hearts, and the constant appeal to the living God for counsel and guidance.

The apostle says, "I commend you to God, and to the Word of His grace" (Acts 20. 32). Let us be diligent searchers of the Word, comparing scripture with scripture, and seeking the teaching of the Holy Spirit, that we may understand and remember. Whilst not despising any real help we may get from others who, taught of God, have written or spoken in exposition of the Scriptures; at the same time, let us not forget that, though we may thus be ever so "thoroughly furnished" (2 Tim. 3. 17), we cannot dispense with the direct appeal to God, the asking of counsel at the mouth of the Lord.

Thus shall we become, like the great Example, "of quick understanding," literally, "quick-scented," in the fear of the Lord. Like the hound, quick to detect the scent and follow up the track, so would God have us to understand His mind through the use of the Word—quick, as it were, to detect, by the very scent of a thing, whether it is good or evil (compare Isa. 11. 3 with Heb. 5. 14).

A Real Expectancy of Spirit.

By JOHN M. CARNIE, New York.

WE are deeply exercised every day over the terrible war. What an awful toll the Old Land—our Old Land—is paying by land and sea. How many of our dear

fellow-saints are involved in the suffering, and if compulsory service is put in force what a position brethren will find themselves in! May God interpose on behalf of His own people. The exercise coming to us all is disciplinary. We all needed chastening.

Such a perfect collapse of all the boasted civilisation of "our glorious days." Such a complete proof of the total depravity of man is staggering to the thinking class everywhere. Oh, may God bring us, His people, on our faces in the dust before Him, and so revive us that we can preach Jesus Christ our Lord.

There is a real expectancy of spirit seen amongst those who are looking for the Lord from Heaven. Surely His coming is just at hand. Things are shaping rapidly, "the King of the North" is coming into his own.

Surely, surely God's people will stop their wicked contentions, and stand side by side in His service to preach Christ at this time.

The Master's Present Promise.

By Sir R. E. MATHESON, P.C., Dublin.

LET not your heart be troubled." How precious are the Master's words to us at this trying time, when so many are mourning for dear ones taken away, while others are in deep anxiety about their loved relatives at the front, and all of us are more or less affected by the terrible state of things through which we are passing.

We have not been promised exemption from trials; on the contrary, they are part of our discipline here, and only make us long more and more to be in that place which our blessed Lord is preparing for us in the mansions in the Father's house. There, there will be fulness of joy, and at His right hand pleasures for evermore. He will lead us to fountains of waters of life, and wipe away all tears from our eyes (Rev. 7. 17).

Meanwhile His word to us is: "Let not your heart be troubled, neither let it be afraid" (John 14. 1).

"Worthy is the Lamb."

A Message from the Border of the Homeland.

By Dr. R. M'KILLIAM, Blackheath.

FROM this bed of sickness and much suffering I send my heartfelt thanks for the many prayers on my behalf. Though, if our blessed Lord should still tarry, I shall soon, very soon, be called to wait yonder with Him. I would like all the children of God who know me to think of me as ever finding my only comfort and rest under the shelter of THE BLOOD. Often in conflict with the cruel Adversary, so very near, I have again and again had to run to that infinitely precious shelter. Whether waiting here, or yonder, this is the safe and restful covering—"the Blood of the Lamb."

For those entering 1915 there can be no more soul-inspiring motto, whether for service, conflict, or suffering, than the Song of the Redeemed: "**Worthy is the Lamb that was slain to receive Power, Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing**" (Rev. 5. 12).

Then to think that He shares it all with us. For a little while longer it may continue to be a uniting chord of harmony with saints waiting yonder. But the "Blessed Hope" cannot much longer be deferred. The full choir shall soon fill the heavens with music that even the Archangels shall delight to hear; and you and I, my brother, my sister, saved by His grace, however unworthy, shall add our little strain to the full acknowledgment of His worth. Mine shall still be: "I'm only a sinner saved by Grace."

Kept by the Power of God.

1 Peter 1. 5.

Kept by Thy power,

Kept in Thy love;

Kept hour by hour,

Till called above;

So let me ever be

Hidden, O Lord, in Thee;

Kept—till His face I see,

Whom now I love. N. E. R.

The Approaching End of the Age.

Paper I.—General Outline.

By GEORGE HUCKLESBY, London.

THE approaching end of the age is referred to by our Lord in His great prophecy in Matthew 24. He had just withdrawn from the Jewish nation, having warned them of their impending desolation, also foretelling His return when they will welcome Him as their Messiah and worship Him as their God.

It was the announcement of these facts which constrained His disciples to say, "Tell us, when shall these things be? And what shall be the sign of Thy Coming, and of the end of the age?" In answer to these questions our Lord gave a general outline of events that would transpire during the present dispensation, which is followed by the declaration, "And then shall the end come" (Matt. 24. 4-14).

This is not "the end of the present order of things" as mentioned by Peter (1 Peter 4. 7), and described by John in Revelation 20. 11, but as we read in the Revised Version: "The end of the Age," that is, the completion of the present dispensation, when our Lord will return from Heaven with power and great glory, and descend to the earth, taking vengeance on all His foes, bringing deliverance to His down-trodden earthly people, and reigning in Mount Zion before His ancients gloriously.

The Chart

gives at a glance the dealings of God with this world from Eternity to Eternity. The *red bar* shows the Course of Time running from Creation on to the Closing Scenes of Time, and along its course are marked some of the leading events mentioned in the Holy Scriptures. From Creation to Christ (*black cross*) is shown God's *past* dealings with men; from the Rejection of Christ to His Return, we see God's *present* work of grace in the call of the Church (*2nd yellow star*), then follows His *future* dealings with Israel and the unfolding of His Prophetic Plan (*70th week, 1000 years*).

We gather from our Lord's words that

we may expect to "hear of wars and rumours of wars" until He comes from Heaven as the Warrior King to strike the final blow of judgment, as in Revelation 19. 11. Till then, God has said, "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him" (Ezek. 21. 27). The royal crown, earth's universal diadem, belongs to Christ in the Divine purpose and by the Divine promise, and His once thorn-crowned brow shall yet be seen adorned with that very diadem (*see crown*).

As the King of kings He is coming "to gather out of His kingdom all things that offend, and them that work iniquity" (Matt. 13. 41-43). He will then "make wars to cease unto the end of the earth," when "the nations will beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2. 4).

Ere that Reign of Universal Peace (*large green square*) is introduced the final gathering of the nations in deadly conflict will take place, which will be the closing scene of the present age. This will be

The Real Armageddon

as mentioned in Revelation 16. "The way of the kings of the east will be prepared," and "all nations will be gathered together against Jerusalem to battle" (Zech. 14. 2). The Eastern World led by "the Assyrian," or "the King of the North," will engage in deadly conflict with the Western World, which will be led by the great Imperial Power, raised up in Europe by satanic influence, and who is called "the Beast" (Rev. 13. 1). The Ten Kings (*feet of image*) yet to be raised up in Europe will be governed by this great ruling Power, whose master mind will control the whole of their ten kingdoms, and they will say of him, "Who is like unto the Beast? And who is able to make war with him?" That challenge will be taken up by the Kings of the East, and Palestine, which is God's geographical centre, will become the battlefield of the world.

These gigantic armies engaged in this titanic struggle will altogether surpass anything the annals of warfare have recorded. At that critical juncture the Lord will appear in person as "a Man of War," and arresting the Beast and the False Prophet in red-handed high treason against Himself, He will "cast them alive into the Lake of Fire" (Rev. 17. 14; 19. 20). Thus, as there were two men taken to Heaven without dying, so there will be two real men cast into the Lake of Fire without ever passing through death.

As we look at the Near East engaged in

The Present Deadly Struggle,

we see how speedily the whole map of Europe can be changed, and the Ten Kingdoms, foretold by Daniel and described by John, be formed. And as we lift up our eyes and behold the Far East, we see how rapidly things are tending in the direction of prophecy. Japan has recently sprung from obscurity to occupy a foremost place among the nations of the earth. China has been aroused from the slumber of ages, and is quickly adopting Western ideas, and in a few years will be able to put fifty millions of men into the field, her empire is so vast. Persia is also awaking from a sleep of centuries. Russia is able to put her millions into the field to-day, and as we add these millions of men together we get some idea of what the army of the Eastern World will then be. "When these things begin to come to pass," said our Lord, "then look up, and lift up your heads for your redemption draweth nigh" (Luke 21. 28). We thus see the words of prophecy are fast becoming the facts of history, and these form the two hands of God's great dispensational time-piece whereby we may know the time, and so gird our loins the tighter, and cause our lamps to shine the brighter, knowing that the Coming of the Lord draweth nigh. The great outstanding event which will close the present age is looming in the world's near future—the return of Christ from Heaven. The Second Coming of our Lord will be in **Two Stages**.

First, His coming into the air, and then to the earth; even as His first Advent was characterised by two stages—first at Bethlehem and then at Calvary. He will first descend into the air (*see arrow*) to raise His sleeping saints and to change His living ones, and take them all into the Father's house, and then when He appears in glory to the earth they will come with Him.

His coming *for* His saints is specially revealed in the New Testament Scriptures, but His coming *with* them is clearly taught in the Old Testament writings. It was foretold by Enoch wellnigh five thousand years ago, "Behold the Lord cometh with ten thousands of His saints" (Jude 14, 15); and preached by the prophet Zechariah five hundred years before Christ, "The Lord my God shall come and all the saints with thee" (Zech. 14. 5). It lies hidden in that great germinal prophecy, Genesis 3. 15, which contains the mighty mystery of the incarnation, the mightier mystery of His death and resurrection, followed by His full and final victory. The figure is a conqueror with the foe down, and his foot upon his neck, and this is promised to those who belong to Christ at His Coming again. "For the Lord of peace will bruise Satan beneath your feet shortly" (Rom. 16. 20). It is described in that great terminal prophecy, Malachi 4. 2, when Christ will come as "the Rising Sun," filling the Heavens with brightness and the earth with blessing, and "then shall the righteous shine forth as the sun in the kingdom of their Father."

Wanted Intercessors.

Ezekiel 22. 30, Genesis 32. 28.

WHAT do we need to-day, this day of peril
dure?

Brave men of strength and skill, wisdom and fire!

Oh, yes, we need them all, yet more, far more,
We need true men of God, men with clean hands,
Whose daily lives are ruled by His commands—

Men who, like Israel, with God have power.
As once of yore, when wrath hung o'er the land,
God seeks before Him, in the gap to stand

True intercessors, who have power with Him,
Their great High Priest, within the holy place,
Boldly can supplicate the throne of grace,

And through the precious Blood our victory win.
Cork. J. L. W.

The Person and Work of the Holy Spirit of God.

By GEO. F. TRENCH, B.A., Dublin.

THE first purpose for which the Scriptures of Truth exist is doubtless the revelation of God to man. It is a necessity with God that the intelligent part of His creation should become acquainted with its Creator (John 4. 22-24), and this grand purpose of His never ceases or is for a moment intermitted or withdrawn. Briefly, we may say that the Old Testament contains the revelation of God by Himself; the Gospels contain the manifestation of our Lord Jesus Christ, the Son, revealing the Father; and the Acts and Epistles contain that of the Holy Spirit revealing the Father and the Son.

Our present study is to seek out the teaching of Scripture concerning the Holy Spirit. For, as every reader of it knows, this is not given formally as a connected whole, but is scattered over every part of the Divine Word, as the varying occasions made necessary or afforded suitable opportunity. We shall seek to collect these scattered references, so as to construct very briefly the complete portrait, so to speak, of Him who is their subject.

The Deity of the Holy Spirit.

This is clearly proved by the association or juxtaposition of the name or title of the Holy Spirit with that of the Father and the Son. For example: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost" (2 Cor. 13. 14). "Make disciples of all the nations, baptising them into the Name [not names] of the Father, and of the Son, and of the Holy Ghost" (Matt. 28. 19). "Now there are diversities of gifts, but the *same Spirit*. And there are diversities of ministrations, and the same Lord; and there are diversities of workings, but the same God, who worketh all things in all" (1 Cor. 12. 4-6). Note, the Spirit is here put first, even as in the former passages the Lord

Jesus and the Father are respectively given precedence.

Then the attributes of Deity are ascribed to the Spirit. (1) He is *Sovereign*, and His will is absolute: "The Spirit breatheth where He [it] listeth" (John 3. 8, marg.), that is, where He willeth. Again, "The same Spirit, dividing to each one severally even as He will" (1 Cor. 12. 11). (2) He is the *Author of Life*. "It is the Spirit that quickeneth," that is, giveth life (John 6. 63). (3) He is *Omnipresent*. "Whither shall I go from Thy Spirit?" (Psa. 139. 7). (4) He is *Omniscient*. "He shall teach you all things," "He shall guide you into all the truth" (John 14. 26; 16. 13). (5) He is *Omnipotent*. "Thou sendest forth Thy Spirit, they are created" (Psa. 104. 30). "The Spirit of Jesus suffered them not" (Acts 16. 7). All these are the attributes of God exclusively, and to the reasonable mind settle for ever the doctrine of the Deity of the Holy Spirit.

Most convincing, perhaps, of all is the language of 2 Corinthians 3. 18 (R.V.): "We all . . . are transformed into the same image from glory to glory, even as from the Lord the Spirit." "The Lord the Spirit," and before (v. 17) "the Lord is the Spirit." The Deity of the Holy Ghost could hardly be more plainly declared.

The Personality of the Holy Ghost.

A dangerous error, common enough in some parts of Christendom, is that the Spirit is not a distinct person, but an influence or emanation from the Father and the Son, to which we may become subject. But He is a Person. This is conclusively shown by the above passages and others too numerous to quote. But look at the following selection: The Spirit *strives* with man (Gen. 6. 3); He *leads* (Rom. 8. 14); He *reveals* (1 Cor. 2. 10); He *inspires* (2 Peter 1. 21); He *foretells* (1 Tim. 4. 1); He makes *intercession* with God for the saints (Rom. 8. 26, 27); He "*searcheth* all things, yea, the deep things of God" (1 Cor. 2. 10).

Again, The Spirit is stated to have *spoken* to Philip (Acts 8. 29) and to Peter (Acts 10. 19; 11. 12), and we read: "The Spirit of the Lord *caught away* Philip"

(Acts 8. 39), and, "The Spirit of Jesus *suffered them not*" (Acts 16. 7).

And yet again. We read of the *power* of the Spirit (Rom. 15. 19), of the *mind* of the Spirit (Rom. 8. 27), of the *grieving* of the Spirit (Eph. 4. 30), and of the "*love* of the Spirit" (Rom. 15. 30).

All these are *personal* characteristics, and could not be connected with a mere influence.

The Dispensation of the Spirit.

The present time or dispensation has been rightly described as the "Dispensation of the Holy Spirit." Without His presence the work of God in the world and in the Church would perish in a day. If the Lord Jesus Christ be the Head, as He is, the Holy Spirit is the heart of the spiritual body, through whom flow the vitalising streams to all the people of God. Like the main shaft of some great factory, setting and maintaining in motion a thousand wheels of manifold purpose. Every operation of God in the souls of men depends absolutely on the activity and energy of the Spirit.

In the past dispensations almost all the operations which now are explicitly traced to the presence and power of the Spirit were attributed to God, or to Jehovah, without any discrimination of the divine Persons or offices.

But though this is so, there are many passages in the Old Testament, some of which have been quoted, which show the active presence and working of the Holy Spirit throughout the period that it covers.

That which is common to both Testaments and to all dispensations is that although the Holy Spirit acts sovereignly, voluntarily, and absolutely "where He listeth" and "as He wills," yet like the divine Son He accepts the office or mission of one sent by God or by the Lord Jesus Christ, whether to the world, to Israel, to the Church, or to the individual Christian. And this without loss of His separate and distinct personality, working always in perfect harmony with the will of the Father and as the Agent and Executor of that will.

Shooting the Rapids.

By T. BAIRD, New York.

THIS wondrous dispensation is speedily preparing to shoot the last rapid which will convey her over the last fall of her tortuous course. We are fast approaching that mysterious confluence where the dispensational rivers of Time enter the fathomless sea of a limitless Eternity.

Visitors to the famous Niagara Falls become oppressively conscious of the greatly accelerated speed of the river as it approaches the point where it makes its final plunge into the boiling abyss beneath. Beyond the fall there is a deep eddy and a dark pool called "the Devil's Hole." How terribly suggestive these facts are of spiritual matters!

This favoured dispensation commenced its unique course like a gentle river about 2000 years ago, and how astonishingly sinuous that course has been all who are familiar with history know. Its sinuosity has now become wellnigh obscured by reason of its amazing rapidity; for over the fall she irresistibly sweeps, bearing on her turgid bosom the wreckage of peace palaces, mingled with the flotsam and jetsam of anarchical destruction!

Between the Fall and the Devil's Hole at Niagara there is a fair stretch of comparatively placid water, and an apparently insignificant little steamer named "The Maid of the Mist" plies daily between the Bridge and the Fall. She never enters the Fall, neither does she ever drift down stream into the Devil's Hole. That little "Maid of the Mist" suggests to our mind "the Church of the Living God!" She has passed through all the perplexing "mist" of this fast closing dispensation, and she need never fear the world's fall, nor approach the Devil's Hole.

Beloved fellow-Christians, as we emerge from under the dark shadows of 1914, and enter, it may be, even the darker gloom of 1915, let us not be depressed nor discouraged. When things are darkest, God is nearest. The Church's extremity is Christ's opportunity. "He that *shall* come *will* come."

"A Full Reward."

By C. H. MACKINTOSH.

I FEEL constrained to make an earnest appeal to your heart and conscience in the presence of Him to whom you and I are responsible, and to whom our hearts and ways are fully known.

The present is a deeply solemn moment. The day of God's long-suffering is rapidly drawing to a close and the day of wrath is at hand. The wheels of divine government are moving onward with a rapidity truly soul-subduing; human affairs are working to a point. There is an awful crisis approaching; precious souls are rushing forward along the surface of the stream of Time into the boundless ocean of Eternity. In a word, "the end of all things is at hand" (1 Peter 4. 7). "The days are at hand, and the effect of every vision."

Now, seeing these things are so, let us ask each other: How are we affected thereby? What are we doing in the midst of the scene which surrounds us? How are we discharging

Our Fourfold Responsibility

to the Lord, to the Church, to perishing sinners, to our own souls? This is a weighty question. Let us take it into the presence of God, and there survey it in all its magnitude. Are we doing all we might do for the advancement of the cause of Christ, the prosperity of His Church, the progress of His Gospel? I candidly confess to you that I very much fear we are not making a right use of all the grace, the light, and the knowledge which our God has graciously imparted to us. I fear we are not faithfully and diligently trading with our talents, or occupying till the Master return.

It often occurs to me that people with far less knowledge, far less profession, are far more practical, more fruitful in good works, more honoured in the conversion of precious souls, more generally used of God. **How is This?** Are you and I sufficiently self-emptying, sufficiently prayerful, sufficiently single-eyed? You may, perhaps, reply, "It is a poor thing to be occupied with ourselves,

our ways, our works." Yes; but if our ways and our works are not what they ought to be, we must be occupied with them, we must judge them. The Lord, by His prophet Haggai, called upon the Jews of old to "consider their ways" (Haggai 1. 5); and the Lord Jesus said to each of the seven churches, "I know thy works" (Rev. 2. 2). There is a great danger of resting satisfied with our knowledge, our principles, our position, while at the same time we are walking in a carnal, worldly, self-indulgent, careless spirit. The end of this will assuredly be terrible.

Let us consider these things. May the apostolic admonition fall with divine power on our hearts, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John 8.).

True Peace.

"Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge" (Psa. 46. 10, 11).

TH**ERE** is a peace for saints of God,
 A rest sublimely calm;
 'Tis purchased by the "precious blood,"
 And found before the throne of God,
 Beyond the reach of harm.
 The water-floods may rise and roar,
 The tempest fiercely rage;
 But from the mountain heights of grace,
 God's sovereign ways we calmly trace
 Within the sacred page.
 Though war and tumult rage around,
 Though thrones and kingdoms fall;
 God is our refuge and our strength,
 His kingdom will appear at length,
 For "He is Lord of all."
 Meantime He rides upon the clouds,
 He walks upon the sea;
 His footsteps everywhere unknown,
 From ocean's depths to Heaven's throne,
 Are marked by mystery.
 We soar within the veil and learn
 The secrets of His love;
 There, gazing on the Saviour's face,
 We trust His wisdom, power, and grace,
 And rest in peace above. T. ROBINSON.

The Delivering of Souls.

A Word for Young Gospel Preachers.

By WM. SHAW, Maybole.

IT has been said that even gold may be bought too dear. And the same may be said of the ability to deliver a well reasoned Gospel address. We may attain to that ability, and yet pay too great a price. It is generally admitted that the preaching of to-day is a much more elaborate affair than it was some thirty years ago. A simpler Gospel was proclaimed at that time. Love for souls was the eloquence that swayed the people. "Christ lifted up" was reckoned sufficient to draw sinners unto Him, while faith in the God of salvation gave the great touch of reality to service. And there were "signs following." God was honoured, and He honoured the testimony that exalted Christ. There was fruit—fruit that remained, fruit that remains to this day.

But things are somewhat different now. Delivering a Gospel address has been brought almost to the perfection of a fine art. We are told that we must move with the times, and adapt ourselves to the age in which we live—a very intellectual and critical age. This has resulted in a tendency to provide a more intellectual Gospel. It is held that nowadays we must give people "something worth listening to." In plain words, an address must be accurately divided up into a certain number of heads or points, each head or point being elaborated to the required length, the whole address being calculated to impress the hearers as a very able and clever performance. This at any rate appears in many cases to be the *aim* of the preacher. He may succeed; he may reach his goal. But what does it all profit if there is no cry of an awakened sinner, no sigh from a broken heart?

In the proclamation of the Gospel the great purpose should be the delivering of souls. We know from the testimony of Scripture that the Gospel is "the power of God unto Salvation to every one that believeth" (Rom. 1. 16). Therefore let

us see to it that sinners hear the Gospel, the message of salvation proclaimed in simplicity and in the untutored eloquence of love for souls. We may expound much truth, and yet fail to proclaim the Gospel. There may be some soul present who never heard the Gospel, who badly needs to hear it, and who may never have a chance of hearing it again. All the greater need, therefore, that we take the people "round by Calvary," and point them to the Lamb of God that taketh away the sin of the world. Alas, for our boasted progress if in this intellectual age we have acquired the art of delivering addresses and have lost the art of delivering souls!

The Roman Empire in the Light of Prophecy.

AS indicated in former numbers, a few papers dealing with the Rise, Progress, and End of the Fourth Great Empire, by W. E. VINE, M.A., will commence in next number. The following Synopsis will give an idea of their aim and scope:

A conquest which inaugurated "the Times of the Gentiles"—Nebuchadnezzar's dream—The four World-kingsdoms—The character of the fourth—The rise of Rome as a world-power—The conquests of the Romans—Prophecy fulfilled in the twofold division of the Empire—The tenfold division as foretold in Scripture—the witness of early Christian writers—The disintegration of the Western half of the Roman Empire in the fourth and fifth centuries A.D.—The disintegration of the Eastern half—The ten kingdoms still future—Some historic evidences of the continuance of the Roman power up to the present time—A review of the ancient boundaries—Modern territorial changes and future issues—The religious and political character of the Empire in its final form—The last head of the Roman world—His character and world-wide power—His dealings with the Jews—His destruction and doom, and the overthrow of his Empire—"The Epiphany of the Parousia" of Christ—Israel's Deliverance, and the "Kingdom which shall never be destroyed."

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING.

Gospel Work.—What is the responsibility of an Assembly towards the Gospel work of that Assembly?

Hope for the Unsaved after the Lord Comes.

—Have we any authority in Scripture to hold out any hope that those who have heard the Gospel and still are not saved when the Lord comes will

have a chance afterwards? It is not a question of salvation after *death*, but after the coming of the Lord. Some say they will through the preaching of the two witnesses of Revelation 11.

Collections at Gospel Meetings.

QUESTION 656.—Is it Scriptural for a company of believers to take up a collection from saved and unsaved at their Gospel meetings?

There is a prior question. Is it Scriptural to hold a "Gospel meeting" at all? Certainly the New Testament neither prescribes a general gathering of the public to be called to hear the Gospel nor is one described therein. So far as the record goes, in Apostolic days there were no halls such as are now built, and no free day in the week on which 'Gospel meetings' could be held. In a word, neither Acts nor the Epistles afford any guidance in the matter.

The providence of God makes such meetings possible in many countries—not in all—at the present time. In their wisdom, Divine guidance sought and no doubt obtained, Christian men convene them now; buildings are available, and the modern limitation of the hours of labour makes attendance possible. The manner of conducting these meetings must be left to those responsible for convening them; as noticed above the New Testament does not contain any explicit instructions, nor does it describe a working model. The Gospel to be preached is, of course, described, and much may be learned from the records of Apostolic practice as to the method of preaching it. What suited the conditions of those days and that country would not suit the conditions of this country and this day; and this is true of other lands and other times. No doubt the wisdom of God is displayed herein. Servants of Christ are not bound to particular methods. They are left free to meet exigencies and circumstances in the light of Scripture and under the guidance of the Holy Spirit.

Granted then that it is right and proper to hold 'Gospel meetings', it would seem well to make the Gospel without charge. To ask directly or indirectly, by word or by act, a contribution from unsaved people for the maintenance of evangelistic work seems, to the present writer, inconsistent and entirely undesirable. It is the privilege of the saints to invite the guests and to spread the feast without money and without price. If there is financial straitness, for saints are often poor, it would be better to wait upon God for supplies than upon men. Work abroad is carried on on this principle, why not the same work at home?

Let a line be added in deprecation of the words 'No collection' on announcements of Gospel meetings. It is not good to proclaim our own generosity, the more that in so doing prejudice is aroused in those we propose to attract. Do not make a collection at such meetings, but do not say anything about it. c. F. HOGG.

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Galatians 4. 30, 31-5. 1.

v. 30 (*contd.*), There is here, moreover, a hint of the doom of the nation as it was foretold by the Lord Jesus, see Luke 21. 20-24, e.g. Soon after they were written Jerusalem was destroyed by the Romans under Titus, and now, as Ishmael was, the Jews themselves are a homeless nation, a people that wander on the face of the earth. The words "shall not inherit" (*ou mē*) are strongly emphatic, hence they are to be understood not merely as a prediction of what would happen, but as an assurance of the purpose of God. The Apostle does not claim that those who trusted Christ alone for salvation had a standing before God on an equality with those who added faith to the Law, he asserted that they alone had such a standing, denying it explicitly to all who approach God on any other ground than that of faith. To support this denial, already maintained in various arguments, is the purpose of this allegory, for Isaac was not merely permitted to dwell with Ishmael, Ishmael was expelled from the house in his favour.

v. 31, **Wherefore**,—The Apostle, having fully established the difference between law and grace, flesh and spirit, bondage and freedom, and their incompatibility one with another, now makes direct application of the inference to be drawn from the allegory, which is that the inheritance is given by promise to faith, and cannot be obtained by works done in obedience to Law.

brethren,—addressing all the Galatian believers, whether Jew or Gentile by birth.

we are not children of a handmaid,—the article is absent, hence the idea is 'not of any person in a state of bondage'.

but of the freewoman.—here the article appears for though there may be many slaves there is but one true wife, one free-woman. So there are many ways along which men seek acceptance with God, there is but one of His appointment, and by it alone men may draw near to Him.

The close of the chapter at this point is unhappy, for 5. 1 is obviously the conclusion of the argument developed in the preceding paragraph.

Chap. 5. 1, **With freedom, did Christ set us free**:—the form of the expression is perhaps due to the influence of Hebrew (see Luke 22. 15), and in that case the intention would be to emphasise the completeness of the liberty which the Apostle has been urging upon them to realise as their own in Christ. The words may, however, be equally well read as in marg., "for freedom", and in that case the meaning may be expressed thus: 'not to bring us into another form of bondage did Christ liberate us from that in which we were born, but in order to make us free from all bondage'. On the whole this latter interpretation is to be preferred. True the Apostle does not in this Epistle state in so many words that we owe our freedom to Christ, but that is the underlying assumption throughout. Indeed he had already spoken of the believer as having been redeemed by Christ, and to redeem is, by the payment of a price, to effect deliverance, see 3. 13, above, and note there. The writer seems to go back in his mind to what he said there, and in these vv. to sum up all he had said since; certainly the expressions are similar, "Christ redeemed us", "Christ set us free".

The Apostle's words may, however, be read in another way. Just as the most ancient MSS. are without distinctive initial letters so they are without punctuation. Hence some would read the passage thus: "we are not children of a handmaid, but with the freedom of the freewoman Christ set us free".

stand fast—*stēkō*, as in 1 Thess. 3, 8, 2 Thess. 2. 15 (see note at the former passage where all the N.T. occurrences of the word are noted).

therefore,—*oun*,='accordingly', introducing the natural inference from what has gone before.

and be not entangled—*enechō*, which is used of the plotting of Herodias against John the Baptist, Mark 6. 19, and of the

efforts of the scribes and Pharisees to induce the Lord to say something on which they might base a charge against Him, Luke 11. 53. ||

again—see 4. 8, 9 and notes there. They had had an experience of bondage in their old life as idolaters; that surely should suffice them.

in a yoke—*zugos*, which in its literal sense means anything that joins two things together in such a way that neither can move independently, as scales, Lev. 19. 36, Rev. 6. 5, and the rigid wooden structure that couples oxen engaged in haulage, Num. 16. 2. Figuratively it stands for responsibility and the discharge of duties and obligations, Lam. 3. 27. But in the figurative sense *zugos* is nearly always used of bondage or servitude of some kind, whether social, Isa. 58. 6, or tribal, Gen. 27. 40, or national, Jer. 30. 8, which latter, in the case of Israel, was the result of rebellion against God, Lam. 1. 14. In only one passage in O.T. is it, when used of the will of God, called a yoke, Jer. 5. 5.

In N.T. *zugos* appears only in a figurative sense (save in Rev. 6. 5), as of domestic slavery, 1 Tim. 6. 1. In Acts 15. 10 Peter uses it very much as Paul does here. The only occasion on which it has a good sense is Matt. 11. 29, 30, where the Lord Jesus speaks of His service as a "yoke" which is "easy" and "light", in contrast with the cumbersome requirements of the Law as interpreted by the scribes and Pharisees. This figure, however, is not to be taken to mean that the Lord and the believer are to be united under one 'yoke', but that He is to be acknowledged as Master, while the believer becomes the willing servant, bearing the yoke that He appoints. ||

A compound of *zugos* with *heteros*, = different in kind (see note at 1. 6, above), *heterozugeō*, is used by Paul in 2 Cor. 6. 14, where the meaning is not different from the meaning here, though the circumstances are different. There persons are in view, here doctrines, but the danger in both cases is the curtailment of Christian liberty.

Suzugos (*sun* = 'with', and *zugos*) occurs in Phil. 4. 3, but whom the Apostle thus

addressed cannot now be ascertained. Some suppose Epaphroditus, mentioned in v. 18, some a local leader into whose hands the letter would naturally be put on the arrival of the messenger who carried it, some, again, that Syzygos is a proper name. It does not seem possible, however, to get beyond guess work, and that is vain.

of bondage.—*douleia*, which is used in Rom. 8. 15 of that condition of the Creation into which it was brought by the Fall of man, its appointed head, and in v. 15 of that fallen condition of man himself which makes him dread God rather than love Him, and, in Heb. 2. 15, that makes him fear death. See also 4. 24, above. ||

QUESTIONS.

71. How does this Epistle describe the work of Christ on behalf of the sinner?

72. How does the Epistle describe the relation between Christ and the Christian?

Suggestive Topics.

For Bible Students and Christian Workers.

THE CALLED OF GOD.

1 Peter 2. 9, 10.

1. *What we are as the called of God.*

- (1) A chosen generation. (2) A royal priesthood. (3) A holy nation.
(4) A peculiar people.

2. *Why we are the called of God.*

To show forth His praises.

3. *What were we before God called us?*

- (1) In darkness. (2) Not a people.
(3) Without mercy.

4. *What we should be as the called of God.*

- (1) Steadfast. (2) Obedient. (3) Holy.
W. R.

COME.

1. Come and see, - - , John 1. 39
2. Come and rest, - - , Matt. 11. 28-30
3. Come and dine, - - , John 21. 12
4. Come and drink, - - , John 7. 37
5. Come and buy, - - , Isa. 55. 1

THE LORD PRESERVETH—

1. The faithful, - - , Psalm 31. 23
2. The souls of His saints, - - , 97. 10
3. The simple, - - , 116. 6
4. All that love Him, - - , 145. 20
5. The strangers, - - , 146. 9

“I Am He That Liveth.”

DARK are the days which have come upon our Age, yet not darker than predicted in God's Holy Word. We as His people must learn now more and more to be occupied, not with the evil days, but with Himself who never fails His own.

The word which has impressed the writer as a suitable message for the times is found in Revelation 1. 18: **“I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hades and of Death.”**

The Voice had spoken to John in Patmos. As he turned he saw “the Alpha and the Omega, the First and the Last.” What majesty and glory he beheld as he gazed upon the Man in Glory! Such fulness of Glory shone upon him, the beloved disciple, that he fell at His feet as dead. Then the right hand of the glorified One touched His prostrated servant and He spake to him. The first word which came from His blessed lips was “Fear not.” What music it must have been to the ear of the apostle John! It was the same voice of cheer which once said, “Let not your heart be troubled;” “Be of good cheer;” “Be not afraid.” It was the same who in greatest tenderness spake while on earth, “Why are ye troubled?” (Luke 24. 38). The Lord in Glory, the Man crowned with Glory and Honour, is the same loving One He was on earth. He changeth not. Though clothed in majesty, the mighty coming Judge and King of kings, destined to rule the Nations with a rod of iron, He is for His beloved people the gracious Lord of comfort.

His people, washed in His own blood, bought with that unspeakable price, brought through grace into His fellowship, have nothing to fear. We are Christ's, and Christ is God's. His perfect love casteth out fear. In confidence we can cast ourselves upon such a One and drink unceasingly of His deep unfathomable love.

And then He spake still greater words of life and power. “I am He that liveth,

and was dead.” Here is the foundation upon which our faith and hope and all our peace and comfort rest. He is the “I Am,” Jehovah, the self-existing One. He ever was and ever is “the true God and the eternal Life” (1 John 5. 20). And He came in the creature's form, and gave His life for us. His eternal love brought Him into this dark world of sin to die for us. And now, risen from the dead, He is the resurrection and the life, for He who ever liveth, He who was dead, is “alive for evermore, Amen.”

This is why we have peace and fullest comfort of hope. He died for us; He lives for us. That is why all our fears must take wings.

But, child of God, to enjoy it all in the darkening days of a passing age, thou must walk in faith, in obedience to Him as thy Lord, in His presence who saith, “I am He that liveth.” Look in faith beyond passing conditions and circumstances, beyond the scenes of ruin and corruption. Behold Him the living Lord. Drink it in: “Fear not!” “I am He that liveth!” Cheer up, desponding soul, downcast saint, lonely one! Saved by grace! Trust that grace; it floweth without measure and without end from Him, the living One.

Look to Him; trust Him! Sing it daily in sweetest melody in your heart: “The Lord liveth;” and receive from HIMSELF day by day the needed strength for the pilgrim journey still left for the saints of God. Let darkness increase—it surely will. Meet it all, face it daily with this assuring fact: “The Lord liveth!”

And He is Coming. Would His blessed Spirit fill all the saints scattered throughout the world with an intense, an expecting hope that He is soon to call us hence if He were not to come soon? He is Coming! Just a few steps more then what? David once said, in the despondency of the flesh, “There is but a step between me and death.” Let us speak differently. Let us say, “There is but a step between me and Glory!”

A. C. GAEBELEIN, New York

In Trust with the Gospel.

Notes of an Address in Hebron Hall Glasgow.

By J. R. CALDWELL.

"PUT in trust with the Gospel." I want you to look at a few Scriptures which deal with our responsibility to a perishing world.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth out hearts" (1 Thess. 2. 4). "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3). The faith is a stewardship committed, not to the apostles (although given to them in the first instance), not to the clergy, not to the priesthood, but to the *saints*. Every sanctified man in Christ Jesus is responsible for "the faith;" that it be defended from all attacks; that it be maintained in all its entirety and integrity. Responsibility is laid as a stewardship upon *every saint*.

The very fact that you and I are in possession of it constitutes it a trust. You remember the story of the four leprous men in 2 Kings 7. In possession of the knowledge of plenty of food for a starving city, they said one to another, "We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household." These men understood their position. They were put in trust with wonderful knowledge for that perishing city, and, lepers though they were, they dared not keep it to themselves.

God has put you and me in possession of the blessed knowledge of "so great salvation" (Heb. 2. 3), and the man who keeps it to himself will surely bring down mischief on himself. And the Church which keeps it to itself is sure to bring down mischief on itself. Hence we truly sing:

"Shall we, whose souls are lighted
With wisdom from on high;
Can we to men benighted
The Lamp of Life deny?"

And yet, think of this world; think of its millions, nay, hundreds of millions who have never got one glimpse of that Light of Life

with which, in grace, we have been lightened. We are indifferent, we sit still, and perhaps our next door neighbour knows nothing about it; we hold our tongues, although we are in possession of the knowledge of life eternal for those who are going to eternal perdition. May God wake us up to our personal and collective responsibility "concerning the Gospel of His Son."

All Responsible for the Gospel.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. If thou sayest, Behold, we know it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" (Prov. 24. 11, 12). Take that passage and ponder it, and see what a *responsibility* it lays on every one of us—that we bring the message of God's Salvation to "those that are drawn unto death and ready to be slain."

On the other hand, there is this blessed *promise*, "They that turn many to righteousness shall shine as the stars" (Dan. 12. 3). The Lord has promised special rewards for the two departments of His work—the edifying of the Church and the conversion of sinners.

The Fruits of the Gospel.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of your Lord Jesus Christ at His coming?" (1 Thess. 2. 19). Only think what a recompense the apostle is looking forward to there! Think of the crowds that would welcome him as the one through whose feeble lips had been brought to them the message of Salvation! Look at such men as C. H. Spurgeon, who was the means of the conversion of thousands, D. L. Moody, J. Denham Smith, and others, what a recompense they will have! Think what the recompense will be to anyone who has been the means of bringing some other one to the Lord.

"God hath chosen the weak things of the world," by preference, "to confound

the mighty" (1 Cor. 1. 27). Your weakness, your ignorance, your want of education are no hindrance. All that is wanted is a *heart* in fellowship with the One who is on the Throne, who has "all authority in Heaven and earth." All that is wanted is a *life* filled with His interest and a *love* to minister to others, to watch your opportunity, to seek your opportunity, and to take your opportunity when you get it. There is not one that may not be the means of bringing one, or two, or three to form the eternal link. Paul speaks of Timothy as his "own son in the faith" (1 Tim. 1. 2), and of the Colossian saints as those for whom he "travailed in birth" (Gal. 4. 19). There is an established relationship that shall shine in glory. You see what encouragement there is to be "always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15. 58).

"Ye are our epistle written in our hearts, known and read of all men" (2 Cor. 3. 2), that is, "ye are our letter of commendation." He says I don't need to bring a letter of commendation to you, God has written the letter of commendation. He has written it on your hearts. There it is: "Forasmuch as ye are manifestly declared to be the epistle of Christ [Christ's letters], written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3. 3).

Our Sufficiency for the Gospel.

"Not that we are sufficient of ourselves to think anything as of ourselves: but our sufficiency is of God" (2 Cor. 3. 5). If we realise the greatness of the interests that are at stake, and that are to be adorned by us, or brought into disrepute by us; if we consider the glorious ministry that is ours, we would be more conscious of our weakness and insufficiency in ourselves. We would fear, we would tremble. But it would cast us upon the "sufficiency of God." It does not matter whether it is the apostle unfolding mysteries, or the Sunday school teacher sitting down before a class of little children. Nothing else will do but

the God that quickeneth the dead. "Without Me ye can do nothing" (John 15. 5).

The Afflictions of the Gospel.

"Be thou partakers of the afflictions of the Gospel according to the power of God" (2 Tim. 1. 8). It is a Gospel that is to be sown in tears. If there were more tears to water the seed sown there would be more fruitfulness. "They that sow in tears. . . shall come rejoicing, bringing their sheaves with them" (Psa. 126. 6, 7).

The Superiority of the Gospel.

"Now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought *life and immortality to light* through the Gospel" (2 Tim. 1. 10). There is another description of the Gospel. Life, eternal life, and immortality! Oh, the glorious subject we have to extol in declaring the Gospel! This poor world makes much of some small victory gained on sea or land, or man makes a million of money, and how much he thinks of it. But here is something that transcends, as Heaven transcends the earth, all that man can conceive, and we are in possession of the knowledge of it. God has entrusted us with it, and instead of going to make it known to every creature, to those who are blind to it, to those who are prejudiced against it, to those that would oppose us, and blaspheme and reproach us, we let the days slip by, miss many golden opportunities, and forget the judgment seat of Christ.

Oh, let us seek to yield ourselves to the Spirit of God, that He may take us up and use us as the instruments in making known the Gospel with which we have been "put in trust."

The Gospel according to YOU.

"Let your light so shine that they may see your good works"
(Matt. 5. 16).

YOU are living a Gospel,
A Chapter each day,
By deeds that you do,
By words that you say.
Men read what you live,
Whether faithless or true.
Say! What is the Gospel,
According to YOU?

The Holy Spirit in the Church and in the World.

The Person and Work of the Holy Spirit.—II.

By GEO. F. TRENCH, B.A., Dublin.

BEFORE we turn to discuss the work of the Spirit in the individual Christian there are two aspects of His presence and action that must be considered. First, His presence and power in the Church; and then His testimony to the world.

1. His Presence and Power in the Church.

On the day of Pentecost there came from Heaven suddenly "the sound of the rushing of a mighty breath." The word "wind" is unfortunate, not only as an incorrect translation, but as obscuring the personal element conveyed by "breath," the true rendering.* "And they were all filled with the Holy Spirit." A careful examination of the chapter shows that this gift was not the regenerating Spirit, who had already been received by all those present, but the incorporating Spirit, by whom these spirit-born souls were united together according to our Lord's promise to Peter, as His Church. "I will build My Church" (Matt. 16. 18).

In Romans 12, 1 Corinthians 12, and Ephesians 4 is given the organisation of this Body of Christ, especially in its endowment with the manifold gifts of the Spirit for its ministry; of which He became not only the source and inspiration, but the perpetual power and vital force. This Church of God, thus formed, united and endowed by the Spirit, was God's provision after our Lord's departure to the Father for the permanent residence or habitation of the Holy Spirit on the earth. A suitable temple or palace, consisting of living souls "builded together for a habitation of God in the Spirit," was then founded, and ever since "groweth," as soul after soul is added "into a holy temple in the Lord" (Eph. 2. 21, 22).

From this temple as a centre go forth all

the mighty movements and operations of the Spirit in the world, in the Church, and in the individual Christian, influences which first make fallen men and women children of God, and then provide for them perpetual power against sin, daily sustenance of their new life, and the desire and ability to serve the Lord Christ.

2. The Work of the Holy Spirit in the World.

The work of the Spirit in the world has two parts, the first of which is the exaltation of Christ, and the second is the conviction in men's consciences of the sin of rejecting Him. Both are set forth by our Lord in John 16.

In vv. 13, 18 we read: "When He, the Spirit of truth, is come, . . . He shall glorify Me: for He shall take of Mine, and shall declare it into you." This passage, though primarily applicable to disciples, shows the Spirit's principal purpose in coming to the earth. And in Acts 2, after His descent, when Peter had quoted Joel to prove the true meaning of the visitation, he immediately proceeds to magnify the Lord Jesus, and this without preface or explanation. He spoke in the power and prompting of the Holy Spirit, and devotes the whole of his address, from verse 22 to the end, to exalting and glorifying Him whom his hearers had lately crucified and slain.

The same thing is seen in chapter 3, where the healing of the cripple at the Beautiful Gate is made the text of his second sermon in glorification of the Lord Jesus. In chapter 4 Peter, again "filled with the Holy Ghost," preaches Christ, and concludes: "in none other is there Salvation: for neither is there any other Name under Heaven, that is given among men, wherein we must be saved" (v. 12), and so on to the end. But I need not multiply passages. The same theme, the glory of Christ, is that of the whole of the Acts. And if the exaltation and glory of Christ were taken out of the Epistles that follow they might as well have never been written. They have no other theme.

* *Phoe* is the Greek word translated "wind" in Acts 2. 2; it occurs again only in 17. 25, when it is translated "breath." *Anemos* is the usual word for "wind," as in 27. 7.

It is not merely as having been sent by the Lord Jesus, but also because of this office of the Spirit, that He is called "The Spirit of Christ," "The Spirit of Jesus," "The Spirit of Jesus Christ," and "The Spirit of His Son." For His work is to glorify God's Son in the souls of men. So we read: "No man can say, 'Jesus is Lord,' but in the Holy Spirit" (1 Cor. 12. 3).

The effect of the exaltation of Christ is conviction of sin (John 16. 8-12), "And He, [the Comforter], when He is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to the Father; of judgment, because the Prince of this world hath been judged." Here we see that the whole threefold operation described has to do with the Lord Jesus Christ. Rejection of Christ is the principal sin of the present dispensation, as testified by the Holy Spirit.

Two Illustrations of the Spirit's Work.

There are two remarkable scenes in Acts wherein this is brought out. The first is in Acts 2, where, when Peter had preached Christ as Heir of the throne of Israel, as risen from the grave, as exalted by the right hand of God, and as the giver of the Holy Ghost (vv. 30-33), he adds, "Let all the house of Israel know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified." Then we read: "Now *when they heard this they were pricked in their heart*, and said, . . . What shall we do?" "And there were added unto them in that day about three thousand souls" (v. 41). Conviction leading to conversion.

The other scene was a terrible contrast to this. It is found in chapter 7. 54. Stephen had charged them with killing the prophets of the Righteous One, "Of whom," he said, "ye have now become betrayers and murderers." "Now when they heard these things they were *cut to the heart*, and they gnashed upon him with their teeth." But Stephen spoke as one "full of the Holy Ghost," and told them plainly that

stiff-necked and uncircumcised in heart and ears, they did always resist the Holy Ghost, whose convincing sword had cut them to the heart; but instead of yielding, like those who heard Peter in chapter 2, they added sin to sin and stoned to death this faithful witness of Christ.

This was perhaps the most notable of the Holy Spirit's proclamations to the world of the glory of Christ. Peter had proved from their own Scriptures that the crucified One had fulfilled the prophecies of the Messiahship; but here was Stephen declaring with his dying breath: "I see the Son of Man standing on the right hand of God," and though it is true that his audience had no view into the open Heavens, yet they saw Stephen's face as the face of an angel reflecting its light, and heard him addressing the Lord Jesus, as one alive and present, in prayer for their forgiveness (Acts 6. 15; 7. 51-60). Thus, in this case, though the Spirit strove and convicted, sin prevailed.

The Key to Heaven's Treasures.

"And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My Name, I will do it" (John 14. 13, 14).

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1. 4).

CRUSHED by the suffering on every side,
And the wailing that reached my ears;
The horrors of bloodshed and war and strife,
The widows' and orphans' tears.

The present all dark as a thunder cloud,
The future, oh, who may scan?
Oh, where shall we turn or shall help be found?
For vain is the help of man.

I thought of the power of our mighty God,
His treasures of grace, the store;
But where shall be found a key to unlock
Those treasures of Heaven once more?

Then I saw a key, set with precious gems,
Let down from the throne above;
It had power to unlock the wealth of Heaven,
The gifts of the Father's love.

Now with joy each day, as the light of God
Illumines each promise fair,
I use the key with the precious gems,
And the name of that key is Prayer. J.L.W.

The Christian Race.

1 Cor. 9. 26. A Word to Young Beginners.

By A E WHITE

SAVED with an everlasting salvation, carried in everlasting arms, this is the portion of every ransomed soul. But there is also a race set before us, a crown to be run for, a prize to be won. The right to be runners is given to us when we accept salvation. We begin the race then. "They which run in a race, run all, but one receiveth the prize." Paul was a mighty runner in the heavenly race, and he gives us his experience in an illustration of the public games familiar to the saints at Corinth. Those who sought to obtain the corruptible crown set out with every energy of their being braced for the contest, every muscle strained, every nerve on tension, to reach the goal. Shall we be less earnest because the crown will be eternal; or, shall we with Paul, press toward the mark, "reaching forth unto those things which are before?" "I therefore run, not as uncertainly"—not now and again; not by fits and starts; not under the passing power of a new impulse; but having the eye of faith fixed unswervingly on the "mark for the prize," that we may win the incorruptible crown.

Present Opportunity and Future Approval.

Given eternal life in its fullest sense—"life more abundantly," by the precious Sacrifice offered once for all—yet we need to lay hold on it (1 Tim. 6. 19). Blessed with "all spiritual blessing in heavenly places in Christ," but only what we use is our own. It is as if God let us into the treasury of His grace as joint-heirs with Christ, and just for a brief opportunity bade us to help ourselves. It is a solemn truth that in that one opportunity of our passing sojourn here, we decide our eternal inheritance; and that what we have of Christ now, dwelling and ruling in these mortal bodies, will be the measure of our power to glorify Him at His coming, and to receive His smile of approval at the judgment seat.

The liberty of our access into the Father's presence, and the fulness of blessing given

to us, is "according to the measure of the gift of Christ," and is unlimited as the love that passeth knowledge. What we lay hold of is fixed by ourselves, as day by day we run the race, or fight the battle. We carry with us, moment by moment, lives that have been purchased by God at a tremendous price to be lived for Him; and every energy we use apart from Him must be taken off the altar where our bodies should be presented a living sacrifice as only our reasonable service (Rom. 12. 1).

How shall we do it? Just one way: "Looking unto Jesus," the Author, when we first believed, of our faith, but also the Finisher, when He longs to present us holy, and unblamable, and unreprouvable in His sight. May each bestir themselves to "So run that ye may obtain the Prize."

A Brilliant Operation.

By WM. SHAW, *Maybole*.

IF all preaching were judged by its *effectiveness*, how speedily would the pretensions of some "brilliant" sermonisers have a disastrous fall.

A number of years ago when Sir Astley Cooper visited Paris he was asked by the chief surgeon of the empire how often he had performed a certain wonderful feat of surgery, "Thirteen times," said he. "Ah," was the reply, "but I have done it 160 times." At which Sir Astley stared in blank amazement. "How many times did you save the patient's life?" continued the curious Frenchman. "I saved eleven out of thirteen," said the English surgeon; "How many did you save out of 160?" "Ah, monsieur," was the reply, "I lose them all! but the operation was very brilliant."

In the domain of Gospel ministry we fear there are many "brilliant operations" that are simply barren so far as the salvation of souls is concerned. There can be no doubt that the highest kind of Gospel preaching is the preaching that results in souls being saved for eternity, no matter how deficient it may be in all that counts for brilliancy according to the standard of men. "So we preached and so ye believed."

The Roman Empire in the Light of Prophecy.

By W. E. VINE, M.A.

THE overthrow of the kingdom of Judah by Nebuchadnezzar, in 605 B.C., recorded in 2 Kings 24 and 25, and in the opening words of the book of Daniel, was a remarkable crisis in the history of the world. In judgment upon the people of God for their long continued iniquity, sovereignty was removed from their hands, king and people were led into captivity, and Jerusalem, God's chosen city, was, in fulfilment of Jeremiah's words, given into the hand of the king of Babylon (Jer. 21. 10). The government of their land was thus committed to the Gentiles, and with the Gentiles it has remained from that day till now. Never since has a Jewish sovereign reigned in Zion.

The Times of the Gentiles.

But Gentile control is not to continue indefinitely. This, which is plain from many Scriptures, was intimated by Christ to His disciples when He said of Jerusalem, that the city would "be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21. 24). The phrase, "the times of the Gentiles", calls for consideration, and especially as it has to do with Nebuchadnezzar's conquest just mentioned.

There are two words translated "times" in the New Testament; one is *chronoi*, which is invariably rendered "times", the other is *kairoi*, which, when the two are found together, is rendered "seasons". Thus Paul in writing to the Thessalonian Church, says, "But concerning the times and the seasons, brethren, ye have no need that ought be written unto you" (1 Thess. 5. 1, R.V.; cp. Acts 1. 7). We may distinguish "seasons" from "times" in the following way: "times" denotes mere duration, lengths of time; "seasons" implies that these lengths of time have certain events or circumstances associated with them by which they are characterised. Thus the words almost exactly correspond

to the terms "periods" and "epochs". Now the word *kairoi*, "seasons", is used in the phrase translated "the times of the Gentiles", which might accordingly be rendered "the seasons of the Gentiles". We look, then, for some special characteristic of the period or periods thus designated. We have observed that Nebuchadnezzar's overthrow of the kingdom of Judah involved the transference of its sovereignty from Jew to Gentile from that event onward. "The times of the Gentiles", accordingly, is that period, or succession of periods, during which dominion over the Jews and their land is committed to Gentile Powers.

Nebuchadnezzar's Dream.

Special significance attaches to the fact that no sooner had the times of the Gentiles begun than God made known the future course of their authority over His people, and the character and doom of that authority, and made it known to the first Gentile conqueror himself. It was in the second year of his reign that Nebuchadnezzar saw in a dream the great image by means of which the purposes of God were to be communicated to him. The description of this, given by Daniel to the troubled monarch, is as follows: "Thou, O king, sawest, and behold a great image. This image, which was mighty, and whose brightness was excellent, stood before thee: and the aspect thereof was terrible. As for this image, his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron, and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together and became like the chaff of the summer threshing-floors: and the wind carried them away, that no

place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth'' (Dan. 2. 31-35).

Interpreting this vision the prophet identified Nebuchadnezzar, the Chaldean monarch, with the head of gold, and foretold that his kingdom, or empire, would be followed in succession by three others, corresponding respectively to the different parts of the remainder of the image and to the nature of the metals composing them. Of the four kingdoms, the last is to engage our chief attention in these papers. Passing from the first, the **Chaldean**, as specified in Daniel's words to the king, "Thou art this head of gold" (v. 38), we are shown that the second kingdom was that of the **Medes and Persians** by the prophet's record of the doom of Nebuchadnezzar's successor, Belshazzar: "In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom" (Dan. 5. 30, 31; cp. v. 28). That the third kingdom was the **Grecian** we find in the interpretation of part of a vision recorded in the eighth chapter: "The ram which thou sawest that had the two horns, they are the kings of Media and Persia. And the rough he-goat [who was seen to destroy the ram, v. 8] is the king of Greece" (vv. 20, 21; cp. chap. 10. 20).

The Fourth Kingdom.

The name of the fourth kingdom is not mentioned in the Old Testament, but the prediction given in the ninth chapter of Daniel's prophecies sufficiently identifies it. Messiah, it was said, would be cut off, and the people of a coming prince would destroy the city and the sanctuary. Now we know that the perpetrators of this were the Romans. We know, too, that by them the Grecian empire was conquered. The world-wide rule of the first **Roman** Emperor is indicated in the words of Luke's introduction to his record of the birth of Christ: "Now it came to pass in those days, there went out a decree from Cæsar Augustus that all the world should be enrolled" (Luke 2. 1).

It is important to note that this fourth kingdom will, in its final condition, be in world-wide authority at the close of the times of the Gentiles, that is, that the Roman power, though in a divided state, will not be finally destroyed until it meets its doom at the hands of the Son of God. This fact, which will receive fuller treatment later, and is borne out by several Scriptures, is plainly indicated in the passage which describes the last state of the fourth kingdom and its destruction. Immediately after showing that it would be a divided kingdom, and describing the nature of that division (vv. 41-43), the prophet says: "And in the days of those kings shall the God of Heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (v. 44). Now this **indestructible kingdom** cannot be other than that of Christ, and by His kingdom the fourth is to be broken in pieces and consumed, thus involving the overthrow of all forms of Gentile authority. Obviously no form of world government will exist between that of the fourth kingdom, in its condition described in verses 42, 43, and the kingdom of Christ which destroys it.

The Place of Non-Scriptural History.

In briefly recording the history of the rise and progress of this fourth world-power, we trust it will be clear that our object is not thereby to explain the Word of God. An understanding of the Scriptures does not depend upon access to other books, or reference to historical records outside the limits of the Bible. The Word of God is its own interpreter, and all that is needed for our establishment in the faith is contained in its pages. On the other hand, the Bible throws light upon history not recorded therein, and it is with that in view that we give certain historical outlines in dealing with our subject.

The first part of the prophet's description of the fourth kingdom is as follows: "The fourth kingdom shall be strong as

iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush" (v. 40). A similar description is given in his account of a subsequent vision, in which he saw four great beasts coming up from the sea. In this vision the Roman kingdom again was undoubtedly symbolised by the fourth beast. This beast he describes as "terrible and powerful, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with his feet" (v. 7). So, again, in the words of the interpretation: "The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (v. 23). Now all this exactly depicts the Roman power in its subjugation and control of the nations which eventually composed its empire. In the light, then, of these

prophecies we give a brief sketch of its rise and conquests.

The Rise and Progress of the Roman Empire.

The Romans, who early in the third century B.C. had become masters of all Italy, save in the extreme north, were drawn into a course of conquest beyond the limits of their own country by the rivalry of the rapidly advancing power of Carthage in North Africa. Carthage, a city founded some centuries earlier by Phœnician colonists from Tyre and Sidon, had at length become the capital of a great North African empire, stretching from Tripoli to the Atlantic Ocean, and embracing settlements elsewhere in countries and islands of the Mediterranean. These settlements included the greater part of Sicily, and that island, situated between the rival nations, became the first bone of contention between them. The precise

New Map, issued by arrangement with Oxford University Press. Cut out at this line and fix in Bible for future reference.



cause of the struggle must not occupy us here, but the circumstances which decided the Roman Government, in 264 B.C., upon an invasion of Sicily were of the deepest significance in the history of the world. By the year 242 Sicily was subdued. In the following year the island was ceded by Carthage, and the extension of Roman dominion beyond Italy was begun. The war continued intermittently, with many vicissitudes, for a century, but eventually the Carthagians were overwhelmingly defeated by land and sea. "Think you that Carthage or that Rome will be content, after the victory, with its own country and Sicily?" said a Greek orator, while the issues of the struggle in its earliest stage were yet in the balance. Rome's vast ambition, and her abundant means of gratifying it, justified the orator's fears. The islands of Sardinia and Corsica were shortly afterwards seized.

Defeated in Sicily, Carthage extended

(To be continued in future numbers.)

her dominions in Spain and made that country a base for marching through Gaul to attack the Romans from the north. Though their renowned leader Hannibal met with success, their effort was doomed to failure. Meanwhile Roman armies had pushed into Spain. After a fierce struggle of thirteen years the Carthagians were completely overcome there, and Spain soon became a Roman province. By the decisive battle of Zama, in North Africa, in 202, Carthage and its territories became tributary, and thus all the western Mediterranean passed under the supremacy of Rome. Eventually in 146, as a result of a final war, Carthage was razed to the ground, and its North African kingdom was constituted a Roman province under the name of Africa. War with the Celts in North Italy, commencing the next year, resulted in the extension of the boundary to the Alps, and countries beyond began to feel the terror of the Roman name.

CURRENT NOTES—THE BIBLE AND THE WAR.

Appalling Facts.—A British Cabinet Minister with full knowledge of facts, contrasting the period of "peace" with the horrors of war, gave these startling figures at the close of 1914: "What a Christmas! Nations with an aggregate population of nearly 1,000,000,000 are locked in deadly strife. 17,000,000 men are under arms engaged in the ghastly strategy of human slaughter. In four months' warfare 2,500,000 men have fallen on the battlefields of Europe. The world has never witnessed such a Christmastide."

Worse to Come.—Another authority, than whom none should be better able to judge, is reported to have indicated that the War is "only about to begin." Enormous forces are being collected, and appalling as are above figures, a greater slaughter seems imminent and inevitable—unless Almighty God intervenes.

Roman Lands again prominent.—As will be seen from Map, Ireland, Germany, most of Austro-Hungary, and Russia were not included in the Roman Empire, though the latter is referred to in prophecy. For ages the North African provinces of the Empire were independent. Germany tried to get a footing at the time of the Agadir crisis, but failed. France now controls Morocco and Algeria, Italy has Tripoli, Britain has annexed Egypt. Thus the lands included in the Fourth Empire in Africa and Europe once more affiliated pave the way for the revived Roman Empire of ten kingdoms, as large, or

larger, than the former Empire in its zenith.

Bible Lands coming in.—JERUSALEM is a military base, outside the city are three large camps where thousands of soldiers were being drilled by German officers. NAZARETH village has been turned into a garrison town with over 3000 soldiers in the barracks. BETHLEHEM and other towns in Palestine are under military control. The Russians and Turks are fighting their battles in Erzerum district, near MOUNT ARARAT, where the ark rested. PERSIA, ARABIA, and EGYPT are involved in conflict. The Australian contingents are drilling on the reputed spot where Moses assembled the Israelites for their eventful march 3400 years ago. In this stirring of territorial dry bones, who can fail to notice the development of God's Prophetic Plan?

Mission Lands Affected.—When Robert Moffat landed in KURUMAN, South Africa, in 1818, little did he think that the wild country which he beheld would be involved in a European conflict close on 100 years after. Yet so it is, for some of the recent South African fighting took place on the outskirts, and the old mission station was looted by a Rebel Commando on 11th November.

Is this arousing of interest in Bible and Gospel lands not a call to a slumbering Church to "awake out of sleep" (Rom. 13. 11), to a careless World to "flee from the wrath to come?" (Matt. 3. 7), and to one and all to "WATCH?"

HYP.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press. Anonymous letters are not inserted.

Conscription and Enlisting.

QUESTION 657.—What is the Christian's relation to Conscription or Voluntary Enlistment at the present time of National Crisis?

Answer A.—Your reader's fears on the subject of Conscription are not well founded. Conscription might be deemed necessary if this war should be as prolonged as some expect, but not otherwise. And, moreover, any law of this kind would probably have a "conscience clause" of some sort which might perhaps solve every difficulty. The question, therefore, is not a practical one at present. But yet it may be worth while to consider the principles involved.

It is clearly the duty of the Christian to obey the law of the land, unless it is opposed to divine law. And in view of the Baptist's words to the soldiers in Luke 3. 14, no one may aver that it is wrong to be a soldier; but if a soldier is ordered to do what the divine law forbids, he should obey God and take the consequences. Such a contingency, however, might not arise

Once in a Lifetime

if Conscription should be for home defence. And even on foreign service in war time a soldier might be assigned duties which a Christian could discharge with a willing heart, as, for example, in ambulance work under "the Red Cross." The question therefore does not admit of a general answer.

Moreover, we must remember that the difficulties which beset the course of a Christian soldier differ only in degree from those, *ex. gr.*, of many a Christian mechanic or labourer in these days when the trades are ruled by unscrupulous trade-union leaders, who seek to terrorise the community by strikes maintained by a campaign of criminal acts. The Christian should walk with God day by day, seeking guidance and grace as the path opens up before him. R. ANDERSON.

Answer B.—The question has frequently been asked: "Is it right for a Christian to take up arms for his country?" Romans 13. 1-5 and other Scriptures teach us that where one is obliged by the law of the land to do so, unless he can get exemption, that he should obey. When this is not the case, some would say that

Loyalty to his King and Country

demand it. But how can one who is a servant of Christ take up arms against others (unless he is obliged) and hurry men into Eternity.

"The weapons of our warfare are not carnal" (2 Cor. 10. 4). They are described at some length in Ephesians 6. 11-20, where it says, "We wrestle not against flesh and blood." If those against whom one would have to fight are Christians (1 John 3. 11-15; Gal. 5. 14, 15), then other Scriptures warn us against fighting with such. There are many Scriptures which teach us to love

our enemies and seek to do them good, not harm, such as Matthew 5. 43-45 and Romans 12. 17-21.

For those who would seek to serve their country there is plenty of opportunity of doing so in ambulance and hospital work, as well as in many other ways. E. LYNN (INDIA).

Answer C.—War, and therefore Conscription, are forbidden by many such Scriptures as "Let your *yieldingness* be known unto all men" (Phil. 4. 5). Justification for enlistment cannot be based on the plea (1) that one is fighting in self-defence, for our Exemplar "came . . . to give His life a ransom for many" (Matt. 20. 28), instead of allowing His attendants to use the sword in His defence (Matt. 26. 52; John 18. 36). (2) That one must fight one's country's battles, as distinguished from personal quarrels; for a nation at war is simply the aggregate of individuals incensed against a common foe. (3) That one must uphold such a righteous cause as punishing outrages upon the helpless; for our present duty in the world is not to be "a judge or a divider," nor to enforce our verdict by carnage, but rather to help the oppressed to wait patiently on the Lord. (4) That one must break an oppressor's power to continue his atrocities; for his subjugation would still leave in many others (including ourselves) a similar strong natural selfishness which is only effectually overcome by the indwelling Holy Spirit of meekness. (5) That one may safely follow the example of the many earnest Christian men in the Army; for even if they enlisted before conversion or through imperfect knowledge, one dare not assume that one would be right in blindly following what may have been partly excusable in them (Rom. 14. 23).

Hence, if Conscription should ever be legalised in such *absolute terms* as to inflict the death penalty on a man who refuses to take the oath, the Christian must forfeit his life for Christ's sake. His respectful disobedience to an anti-scriptural command would be quite consistent with his constant endeavour to "honour the king" and to "be in subjection to the higher powers" (1 Peter 2. 17; Rom. 13. 1). The law of the land cannot make subjects do what is impossible, and the Christian's reply should be: "How then can I do this great wickedness, and sin against God?" (Gen. 39. 9).

But such a *rigorous enactment* is almost inconceivable before the reign of Antichrist.

Modified Conscription

would probably provide some milder alternative than capital punishment for conscientious objectors, or there would be at least a semi-official sanction given to self-banishment into a land of freedom, with a repetition of the happy result that the persecuted Christians "that were scattered abroad went about preaching the Word" (Acts 8. 4). HUNTINGTON STONE.

Answer D.—As a believer in the Lord Jesus Christ, and being in the Navy at present, where I have served a good many years, I would say that the service in which a believer should

join, if the act was passed, would either be the Royal Army Medical Corps or Sick Berth Attendant, R.N. In either of these there would be more opportunities for getting amongst the sick and wounded, and telling them the story of the Cross, which many men when strong and in health will not listen to; but when down on a bed of sickness they are glad to listen to what you have to say.

W. N., H.M.S.—

Answer E.—Romans 13. 1, 2 and 1 Peter 2, 13 should be enough to guide any child of God. These Scriptures mark with the utmost clearness our part in reference to the laws of this country, with a solemn warning against resisting them.

If the powers that be called us to do something contrary to the *revealed mind of God*, the case would be different, for then the Lord's authority must be yielded to. But

Suppose "Conscription" Did Become Law, and one had the option of paying a fine, many Christians would thankfully pay the fine. But when a law is enacted by our rulers, which they judge necessary for the time being, then subjection is comely in the sight of the Lord. Both the above Scriptures regulate earthly governments, whether to the person exercising the authority or the form of enactment they take, whether democratic, monarchical, or republic, the authority say the Word is *ordained of God*, and they who take the place of governing will have to answer to God for the use of this privilege.

When Paul wrote to the saints at Rome, A.D. 59, Nero was Emperor, which makes it clear that the injunction to obey "the powers that be" had nothing to do with the character of the ruler. Nero was a notoriously wicked man, and yet it was true of him, "The powers that be are ordained (or exist) of God." They rule, it is ours to obey, except when laws or civil orders distinctly clash with the Word of God. Peter was commanded by the rulers of Israel "not to speak at all nor preach in the Name of Jesus" (Acts 4. 19; 5. 29). Peter answered, "We ought to obey God rather than men," but this in no way clashed with the general instruction to obey those in authority.

J. NEWTON.

Answer F.—If I *volunteer* to serve my king and country surely it is binding on me to do my duty. A volunteer becomes a soldier without any compulsion by the king or the state, and therefore I am responsible to God for *my own act*, whether right or wrong.

Under *Conscription* I am compelled to fight if need be, and in the field of battle can with confidence ask God's protection with all good conscience. But are we not all more or less under the law of "Conscription?" Every cup of tea we drink, every shilling of income tax we pay to the Government, every stamp we put on a letter, and all taxes, whether death duties or otherwise, contribute to

The Support of the Government

which is waging war. In this way we are all more or less involved in the war, as well as the soldier

who carries his rifle and bayonet. Gold is a more potent thing in war than iron.

If it is sinful for a Christian to be a soldier, is it right to welcome him in our assemblies? When the soldiers asked John: "What shall we do?" his answer was: "Be content with your pay" (Luke 3. 14). He did not tell them it was wrong to be a soldier, and leave the army. It was a Roman centurion soldier who had sympathy with Christ, and said, "Truly, this was the Son of God" (Matt. 28. 54). It was a centurion's faith which made our Lord marvel, and drew from Him the good report, "I have not found so great faith, no, not in Israel" (Matt. 8. 5-10; Luke 7. 2-10). Our Lord never found fault with these men for being soldiers, neither did John the Baptist. How often was Paul thankful for centurions and soldiers to save his life? (see Acts 21. 32, 22. 26, 17, 23, 24, 23, 27. 1).

The same truth is brought out through Peter's ministry as well as through Paul's, and it is remarkable that the first Gentile saved through Peter's ministry was a Roman soldier, Cornelius the centurion of Acts 10, and no word of Peter is left on record that his calling as a soldier was inconsistent with the faith of Christ. Indeed, Paul speaks highly of the saints in Caesar's household (Phil. 4. 23), many of whom without doubt were soldiers in the Roman Army.

A. HAMILTON.

Answer G.—Let me ask your readers to note: (1) The Epistle to the Romans was addressed "to all that be in Rome, beloved of God, called to be *saints*" (Rom. 1. 7). (2) In Romans 13. 1-6 it is written to these saints, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves condemnation... Therefore ye must needs be subject, not only for wrath, but also for conscience sake, For for this cause pay ye tribute also: for

They are God's Ministers,

attending continually upon this very thing." The tribute money it is presumed has been paid gladly, and has been spent by the powers that be on ships, guns, and munitions of war, but men are wanted. And the king and his ministers are calling you if you are fit and free and have no valid reason. How can you refuse the call of the *minister of God*. (3) In the first Epistle of Peter, written to those who have been "begotten again unto a living hope by the resurrection of Jesus Christ from the dead," in chap. 2. 13, 17 they are exhorted to "submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as *supreme* or unto *governors*, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well." "Honour all men. Love the brotherhood. Fear God. Honour the king." Might we not say at this time, "If I be a king, where is mine *honour*?" (4) In Titus 3. 1, as if "God's elect" (v. 1) were in

danger of forgetting, it is written "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,"

J. P. SINCLAIR.

Answer H.—The claim to know what laws will be passed "after the war" betrays a curious ignorance of the Constitution under which, in the providence of God, the people of these islands live. Happily neither political party, one or other of which is always responsible for legislation, has as yet adopted Conscriptio as a principle. We should, therefore, pray that no legislative proposals embodying that principle may be put forward by the present or any future government. But if such proposals are made, then we should pray that they may be defeated. Conscriptio may not be militarism, but the two are so closely allied as, for all practical purposes, to be indistinguishable. Conscriptio denies conscience to the individual; the conscript can make no effective distinction between a war of defence and a war of aggression.

It seems plain, however, that if war under any circumstances is forbidden to the Christian (though it is not clear to the present writer that this is necessarily so) then it would be wrong to do under compulsion what it would be wrong to do where that compulsion is absent. "We must obey God rather than men", even when the men who speak are in governmental authority (Acts 5. 29, and compare Dan. 3. 16-18).

If Conscriptio should come, which God forbid, for that would be, in its measure, the triumph of

Germany's Hideous Ideals,

God will still be the Counsellor of His people. He has not laid down laws to meet hypothetical cases. Sufficient to each day is its evil and its grace. Faith walks with God one step at a time. The ancient promise is good for the present and for the future, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left" (Isa. 30. 21).

Meanwhile, in the present crisis, each man in this country is happily free to act according to his conscience. Let the Christian be "fully persuaded in his own mind", before God and in the light of His Word, and then let him act. But let no man shirk his responsibility to face the situation, to make his choice, and to take the consequences, whether these consequences be to be called coward on the one hand, or to lay down his life for his friends on the other.

I may be permitted to add that such passages as John 18. 36, 2 Corinthians 10. 4, Ephesians 6. 11 are not to the point. These forbid the use of "weapons of the flesh" (*i.e.*, material weapons, "carnal" in 2 Cor. 10. 4 is ambiguous) in that unintermittent spiritual conflict which is the lot of every Christian. The present call to voluntary enlistment, and the conditional threat of Conscriptio, are made in the national interests, for the defence of the liberties of men, and the protection of the weak, not in the interests of the

Kingdom of Christ which is "not of this world," *i.e.*, which is spiritual and can be furthered only by spiritual forces and agents. It is important to avoid confounding this Kingdom with the kingdoms of this world, the rule which in His wisdom God has committed to the nations "until the times of the Gentiles be fulfilled", Luke 21. 24.

It is indeed the Christian's privilege to love his enemies and to pray for them, to bless them and to do them good, and apparently many find this "a hard saying" at the present time; it stands, however, at once the practice and the precept of the Lord Jesus. Yet

Love May Wield the Sword

of Romans 13. 1-7, where it, and he who bears it, is said to be "a servant of God [to such as do good] for good", as well as "a servant of God, an avenger for wrath to him that doeth evil". For God is not less the God of love because He is the God of judgment also.

It is obviously vain to invoke the Sixth Commandment, which, indeed, is repeated, emphasised, and explained in the New Testament, for the primal law of God, that "whoso sheds man's blood, by man shall his blood be shed", stands unrepealed (Gen. 9. 6). This shedding of man's blood by man is the ordinance of God, as witness the reiterated "I [God] will require it" of the preceding verse. The execution of a murderer is not a breach of the Commandment, but an act of obedience to the expressed will of God.

When Peter made his sudden appeal to the sword in Gethsemane the Lord forbade him with the words: "All they that take the sword shall perish by the sword" (Matt. 26. 52). What did He mean by "take the sword"? Governmental action in the execution of the proper penalties of the law is ruled out by Romans 13. 1-7. Neither may we understand that all who go to war shall perish, for they do not. Nor that they who take the sword shall perish by their own swords, for again they do not. To "take the sword" seems to mean to make a hasty and private, or individual and

Unauthorised Appeal to Force,

or to become an aggressor upon others. The sword by which such shall perish, be it the individual or the nation, is the sword of justice put by God into the hands of men for this very purpose.

C. F. HOGG.

Answer I.—As the result of Satan's fall rebellion against God exists in the heavens. War in Heaven is consequently a necessity, and Michael and his angels are yet to go forth to war against the Dragon and his angels, and expel them from Heaven. As the result of Adam's fall rebellion against God exists on earth, and whilst God is not the origin of war He has frequently employed war in order to punish sinning nations. In the future He will employ war for the accomplishment of His purposes, and will gather all nations against Jerusalem to battle. This will be the real Armageddon of the war of the great day of God the Almighty (Rev. 16. 7-16).

God's law, given at the Flood and never repealed, is: "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9. 6). The responsibility to exact blood for blood is thus laid by God upon man, and the latter can only repudiate this responsibility at his peril. When an individual, prompted by hate or avarice, or such like things, sheds the blood of his fellow, the nation to which he belongs, if it gives effect to God's law in the matter, punishes the murderer with death. The powers that be, ordained of God, thus become a terror to evildoers. When, however, the murderer is a nation, and when

Wholesale Murder Obtains

under the designation of 'war,' prompted by hate, lust of power, or any such thing, how can the law of God be given effect to except by waging war? If individual murder must be punished by death surely national murder demands a proportionate retribution.

It would be strange indeed if Christian young men were not deeply exercised before God as to their duty to their nation in the present grave crisis. As to voluntary enlistment, we know of no Scripture giving definite instructions on the point; hence we believe that general principles must guide. This being so, we must expect great diversity of opinion amongst Christians who are equally desirous of doing God's will. Many of our greatest soldiers have been earnest, consistent Christians, who believed that God's will for them was that they should fight their country's battles. Others again have resigned commissions in the Army because their consciences were not clear before God that they should engage in war. In such circumstances surely the injunction of Romans 14. 5 is all-important: "Let each man be fully assured in his own mind."

The danger is that any should insist that their view must be accepted by all, thus making their conscience the standard by which all must walk, rather than individual responsibility to the Lord. Young men exercised about this matter may well be exhorted to

Very Definite Waiting Upon God

in order to ascertain His will concerning them, and having ascertained His will, they should permit no contrary judgment on the part of others to influence them in one direction or the other. To their own Lord they stand or fall.

We do not think it fitting to give what some might consider an authoritative judgment on this question, but believe it to be in accordance with God's mind that each individual should be left free to decide the matter for himself before God. It may be pointed out that for eligible young men the R.A.M.C. offers an exceptional opportunity of serving both their country and their God.

L. W. G. ALEXANDER.

Editor's Note.—That this is a burning question is proved by the inquiries received. That it is difficult is evidenced by the answers from esteemed brethren in different parts and lands. That Conscription is much nearer realisation through

the present war most will admit. Already law in most of the countries of Europe and some of the colonies, in all likelihood, as soon as the war is past all men of military age in Britain will be required to put in a certain number of attendances at drill, even if not at camp, and thus have to face the question in its initial stage. That it may not be treated lightly is made clear by a correspondent who writes: "If the individual refuse he may suffer imprisonment and death, as fifty-three of our German brethren appear to have done." Hence the need of avoiding rash and dogmatic conclusions, or condemning those whose judgment does not agree with ours, and of waiting upon God for ourselves and for others that all may be truly guided aright.

The answers agree that any law is better than no law, and that by whomsoever made—the Governments of Nero or King George—the Christian's

First duty is to Obey.

They also agree that in any law which conflicts with the revealed will of God the Christian's duty is to "obey God rather than man." The cases cited indicate that this conflict only arises when "the powers that be" interfere with the Christian in the worship or service of his God. The 3 Hebrew children refused to "worship the golden image" (Dan. 3. 17). Daniel would not cease to pray to his God, "as he did aforetime" (Dan. 6. 10). Peter and John declined to obey any magistrate who "commanded them not to speak at all nor teach in the Name of Jesus" (Acts. 4. 18). It was to the High Priest who charged them with "filling Jerusalem with their doctrine" that Peter said, "We ought to obey God rather than man" (Acts 5. 20). Paul landed in prison for "teaching customs" which were claimed to be unlawful (Acts 16. 21). Happily none of these are likely to be in dispute under Conscription, or where the British flag floats, but the opposite.

As will be observed from the answers, the general deduction is that the Christian, being a

Follower of the Prince of Peace,

his foremost duty is to act as a messenger of peace. Abundant opportunities for service would be afforded even under Conscription in connection with medical work, conveying the wounded, food supplies, telegraph, postal, translation, and many other forms of non-combative but very necessary duties. The history of the Church is a history of heroic effort, and we feel confident, in these branches, the Spirit of Christ will once more be exemplified and His Name exalted.

The linking together of Paul's exhortations to the saints living at Rome in days of difficulty may fittingly summarise the replies:

"Let every soul be subject unto the higher powers" (13. 1).

"Let every man be fully persuaded in his own mind" (14. 5).

"Let us not therefore judge one another" (14. 13).

"Let us therefore follow after the things which make for PEACE" (14. 19).

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Galatians 5. 1, 2.

v. 1 (*contd.*), Viewed religiously all men are in bondage, the Jews to a Law, divinely imposed at the beginning, indeed, but long since abrogated because of its proved inadequacy to the end contemplated, Rom. 8. 3, the Gentiles to their own ideas of what God must be, ideas widely expressed in the form of idols (see note at 1 Thess. 1. 9), but not exclusively so, for many who refuse idols yet know nothing higher than their own conceptions; their standard is still the creation of their own minds, not the revelation of God in Christ. Now only truth can set men free, John 8. 32, and Christ Himself is the complete embodiment and expression of truth absolute, 14. 6; the Holy Spirit is the Spirit of truth because He is the Spirit of Christ, Rom. 8. 9, cp. also Acts 16. 7. Hence the declaration of the Lord Jesus: "If therefore the Son shall make you free, ye shall be free indeed", John 8. 36, and of the Apostle, "where the Spirit of the Lord is, there is liberty," 2 Cor. 3. 17. He, then, that receives the Son is, by the Spirit of the Son, delivered from the slavish spirit that thinks of God only as an austere taskmaster, swift to mark failure and to punish it, Luke 19. 21, and learns instead that God is Love, 1 John 4. 8. He that believes in the Son is delivered from the fear of death by the promise of the Lord Jesus to come again to take him to the place prepared for him in the Father's house, John 14. 1-3, and by the assurance of resurrection, 11. 25, 26.

In the present passage the bondage immediately contemplated is to those rites and ceremonies prescribed in a law that could not give either freedom in the present or hope for the future, Heb. 7. 18, 19, but the principle is of the widest application.

Human freedom, *eleutheria*, that in which man was originally created, is not liberty to do wrong or to please oneself, it is liberty to please God. For man is so constituted that only as he pleases God

can he be happy in the higher, the spiritual, part of his nature, and efficient for the great ends for which he was created. The essence of the Fall lay in this that man used his endowment of freedom against the Giver of it. Instead of enhancing and extending his freedom by his disobedience, however, man's first exercise of his will apart from God brought him into bondage to a new master, sin, see Rom. 6. 17, 18, 7. 14, working through a threefold agency, the world, the flesh, and the Devil, see 1 John 2. 16, 17, 3. 8. Thus sin is not the true master of men, but a usurper, ruling with rigour, albeit the rule is disguised so that not even the wisest seems capable of recognising it.

Christian freedom is secured for men in the redemption of Christ, which is to reach its full fruition at His coming again, cp. Rom. 8. 21 with 7. 24, 25. Meanwhile the believer is to claim, to assert and to enjoy the freedom that is his in Christ, but in so doing he will encounter many opposing forces, and these the Apostle Paul usually sums up in the word "flesh" (for which see note at 3. 3, above). Christian freedom is not liberty to the Christian to please himself, it is liberty for the new life which is his in Christ to develop in the leading of His Spirit, Rom. 8. 14, and according to its own nature despite the antagonism of the flesh, for "the flesh lusteth against the Spirit", *i.e.*, the Spirit of Christ, v. 17, below.

The highest expression of Christian liberty is seen in the Lord Jesus, Who said, prophetically, "Lo, I am come . . . to do Thy will, O God", Psa. 40. 7, 8, and, in the days of His Flesh, "I am come . . . not to do Mine own will, but the will of Him that sent Me", John 6. 38, and concerning Whom the Apostle wrote, "Christ . . . pleased not Himself", Rom. 15. 3.

The Agent of Christ in bringing the believer into this freedom as an experience is the Holy Spirit, 2 Cor. 3. 17, Who works within, in contrast with the Law of Moses which attempted to restrain the flesh and to encourage righteousness from without,

Rom. 8. 2-4. Nevertheless the Scriptures in which that Law, together with the history of its effects upon men is recorded, is indispensable to the Christian, for, with the Gospel and the history of its development (which now forms an integral part of the whole Book) they constitute the 'perfect law of liberty' into which he looks, and in the teaching of which he continues, and by which he will ultimately be judged, James 1. 25, 2. 12.

The security of Christian liberty lies in this, that the Christian, discharged from every law imposed from without, is yet "under law to Christ", 1 Cor. 9. 21, and is "Christ's bondservant", 7. 22; "he cannot sin, because he is begotten of God", 1 John 3. 9.* Nevertheless, the "flesh" is always present in the believer, always active to mislead or to overcome him. The Christian therefore is to be upon his guard and to learn to discriminate against those specious promises of liberty which would only bring him into the old bondage again, 2 Pet. 2. 19, and see v. 13, below. The flesh, moreover, hates the exercise of Christian liberty by others, and seeks to curtail it by espionage, by prohibitions, and by the pretence of a sensitive conscience, 2. 4, 14, above, 1 Cor. 9. 29.

Governments, indeed, are appointed of God to restrain, or at least to regulate, the grosser manifestations of the flesh, and the Christian yields a ready obedience to such laws as they may make (provided they are not in direct conflict with the higher laws of God, Acts 5. 29) in order to contribute what he may to make life on the earth orderly and tolerable according to the will of God, 1 Pet. 2. 13-17, see also Rom. 13. 1-7.||

The verb *eleutheroō*, 'to set free', occurs twice in the words of the Lord Jesus, in each case in the future tense, a promise and an assurance made in view of His Death and Resurrection, John 8. 32, 36; three times Paul uses it in the past tense, here and Rom. 6. 18, 22, for where the

Lord looked forward the Apostle looked back. "Being made free from sin", that alien power which entered into the human race at the Fall, 5. 12, the Christian enters into the possession of his true inheritance, Eph. 1. 3, and is free to work out what God works in him, Phil. 2. 12, 13. But freedom in the full, large sense, freedom from the trammels of the old and groaning creation, awaits the coming of the Lord; hence in Rom. 8. 21 the tense is future.||

v. 2, **Behold, I Paul say unto you, that**,—in three other places in his Epp. the Apostle thus emphasises what he is about to say, 2 Cor. 10. 1, Eph. 3. 1, 1 Thess. 2. 18. The new section begins here: the Apostle becomes more personal again, and, as he sets before the Galatians in the plainest terms the inevitable end of the path that was attracting them, his language takes on warmth with the vigour of his expostulation.

He mentions his name in this emphatic way for one or other, or for all, of three reasons: it may be, *a*, that he thus reminds them of the unique apostolic authority which he had asserted at the opening of his letter, or, *b*, that he states with studied emphasis his directly contrary teaching in view of the charge of himself advocating circumcision that had been laid against him, v. 11, below, or, *c*, that he would have them think that for him who has occasion thus to speak to them they would at one time have given their eyes, 4. 15, above.

Note to Readers.—The Editor is grateful to friends who have helped to increase the circulation of *The Witness* for 1915. An extra large edition was printed for January. Copies, containing the *free chart*, can still be supplied. The Notes on the Chart will be continued in next issue.

The papers on the ROMAN EMPIRE should prove interesting to all thoughtful persons. Intelligent unconverted friends might even thus be induced to think of God's dealings with mankind, and consequently with themselves. Inactive Christians might gain some idea of "Rightly dividing the Word of Truth" (2 Tim. 2. 15), or of the value of the Prophetic Outlook, and thus be led to "follow fully" (Num. 14. 24).

Continue in prayer that the "truth in love," ministered month by month, may be helpful to many of "His own" in these closing Days. HYP.

* This "cannot" plainly does not mean that sin is a physical impossibility to the Christian; but it is a moral impossibility to him as it was to Joseph in the house of Pot phar, Gen. 39. 9. See *The New Birth and Eternal Life*, by G. F. Trench, Witness Manual, No. 1. ONE PENNY. 1/ per doz., post free.

“This Solemn Moment.”

ONE of the most eventful points in all Earth's history was that moment when the mighty panoramic power of Satan was manifested in his attempt to overcome the Almighty power of the Son of God. “The Devil, taking Him up into an high mountain, showed unto Him all the Kingdoms of earth in a moment of time” (Luke 4. 4-7).

The Kingdom Moment. Had He accepted “all the Kingdoms of the World . . . and the glory of them” at the hands of Satan, can the mind imagine what these 1900 years would have meant to the suffering millions of mankind with the Devil as despot, and the grace and love of the Man of Sorrows abstracted from the hearts of the heroic, self-sacrificing band of His followers as age by age has rolled past? Dante's “Inferno” would have been as dusk to midnight darkness compared with the Inferno of this Christ-conquered Age.

Instead of accepting the God-dishonouring, world-damning invitation to “fall down *before me*” (v. 7, marg.), the Christ of God instantly gave the command, “Get thee *behind Me, Satan,*” and steadfastly set His face as a flint to Jerusalem, to Calvary, “even to the death of the Cross.”

The Supreme Moment. There on the most tragic of all moments the world made its choice of “Whom will ye?” The Royal King, in lowly guise, was about to wield the sceptre of peace (Gen. 49. 10), a Sceptre which shall yet beneficently sway the world from sea to sea and from pole to pole (Psa. 72. 8).

The “Insurrectionist and murderer” (Luke 23. 18), whose cause had been propagated by clashing sword, was deliberately chosen by *vox populi*: “Not this Man, but Barabbas.” The sceptre was rejected, and its rule put back for two Millenniums, the sword was deliberately accepted, and the domination of that Satanic worldly weapon during these long years has left a trail of blood and agony, of “bondage and corruption,” such as causes the “whole creation to groan in pang and pain until now” (Rom. 8. 22).

Moments of Crisis. Following the course of the Christian Era, we see how these two forces have again and again met in mortal combat. The murder of Stephen, the beheading of Paul, the ten bloody Roman Persecutions, the massacre of the Huguenots, the hounding of the Waldenses, the burning of the Martyrs, the crushing of the Covenanters, the Riots of the Boxers, have signalised moments of climax between the forces of demoniac darkness and the power of Heavenly light and love.

This Solemn Moment of Mad Warfare is in the opinion of men of deep spirituality and breadth of vision the most solemn of all as to its root causes, present effects, and future issues. It differs from all other wars in that, strictly speaking, it is not a war of aggression, a war of defence, a war of nations, or a war of men, but a war of spiritual Principalities and Powers in league with the Passion and Pride of a group of men lusting to be the conquerors of “all the world,” whilst being conquered spirit, and soul, and body themselves. In short, it is a revival of the war of Herod against the Babe of Bethlehem; Satan against the Victor of the Wilderness; the Prince of this world against the Conqueror of Calvary; “The gates of Hell” (Matt. 16. 18) against the Heaven-bound pilgrim Church.

The Head which was crushed at the beginning of the Grace Age, re-incarnate in military form, is seeking to conquer and bruise the Heel at its close. But as certainly as it failed in the Alpha, more certainly shall it fail in the Omega, for “the Stone shall smite his feet and break them to pieces.” “There is a God in Heaven.” There *will be* “a Kingdom which shall stand for ever” (Dan. 2. 28, 34, 44).

The connection between the spiritual and the natural, or national, has been more real than superficial. The lands of bondage have ever been the lands of superstition and spiritual gloom. The lands of freedom have ever been the lands where

Revival flourished and Gospel light shone brightest. The lands of Luther, Farel, Melancthon became lands of comparative freedom till the Reformation was arrested. The labours of Wesley, Whitfield, Finney, Moody, Spurgeon, Torrey were in the free lands of Britain, America, and Australasia. The lands where this paper is read as the native tongue are the free lands of the world to-day. The freedom produced the land, those who were "free indeed" (John 8. 36) developed that freedom for their posterity and for other kindreds, peoples, tongues, and even nations.

The Danger of the Moment is the fusion of man and demon to conquer and control the lands of earth and the liberty of mankind. As the battle rages in air, on the earth, and under the surface, so the wicked spirits in Heavenly places, the wicked hearts of men on earth, and the "more wicked" spirits from Hell beneath have assuredly combined in their preparation for the last great stroke when "unclean spirits, the dragon, beast, false prophet, spirits of demons, and kings of earth gather to the battle of the Great Day of God Almighty" (Rev. 16. 14).

How otherwise can we explain the lack of any real sign of "humbling under the mighty Hand" in the Church, although feeble and formal efforts have officially been made; the evidence of increasing carelessness, instead of aroused conviction in the World, borne witness to in the decrease in attendances at Evangelistic services, and fewness of those who are converted to God; the flimsy professions which are being reported as conversions to stimulate giving and increase interest in Agencies emulating each other; the "form of godliness" not only "without the power," but with very questionable and ungodly attachments, even with those who claim to be missionaries of peace to men of war; and last, but by no means least, the unholy alliances and world drift on every side.

An earnest brother told us how he tried to pray in the trenches, and in secluded places near the battlefield, but found the Heavens as brass and the atmosphere as Hell. Have you not found the same when

you have sought to enter the most Holy, concerning the slaughter of multitudes of beloved fellowmen, irrespective of nationality? Blood flows in streams, but where are the "fountains of tears" for the slain?

The Moment of Opportunity. Then, as "good soldiers of Jesus Christ" (2 Tim. 2.3), must we hoist the white flag? Are the shadows too dark? Is the foe too strong? Nay, a thousand times, NAY. "When I am weak, then am I strong" (2 Cor. 12. 10), was the rallying cry of saints of old, and must be the reviving principle of the saints of to-day. If only we could attain to absolute "weakness," soon would flow abundant supplies of "strength."

As PAUL stood in the sinking ship, surveyed the gloom, realised his impotency, turned his eyes Heavenward, and sang out the note of help and victory, so must we in the world-wrecking of to-day (Acts 27.25).

As PETER slept in weariness in the mighty grip of the Roman guard, yet found "the iron gate to open of its own accord" through the prayer of faith, so must we wait for Him who has "an Arm with might" (Psa. 89. 13) to manifest His power in due time.

As Apostles, Prophets, Martyrs, and saints in all ages "out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11. 34), so assuredly may we.

"For what is our Hope?" Is it in Armaments, Battleships, Alliances, Treaties, or even the expected Peace? Is it not rather

The "Coming" Moment, when, in the twinkling of an eye, all the Redeemed shall be "changed" into the likeness of the Redeemer, present corruption give place to perpetual incorruption, mortal put on immortality, and death be swallowed up in Victory (1 Cor. 15. 51-57).

Realising our helplessness, laying hold upon the mighty God of Jacob, increasing our activities in prayer, praise, service, and unity, may we so wax valiant in the good fight of faith until we hear the Shout, and, caught up together, are manifestly "more than Conquerors through Him who loved us." hyp.

How May Christians Intercede in the Present Great Crisis?

By WM. HOSTE, B.A.

THE duty of a Christian in a time of war has been much discussed and variously interpreted. It is not the purport of this paper to attempt to lay down a rule for all. It may, however, be allowable to point out that to quote the words, "Render to Caesar the things that are Caesar's" as a proof that a Christian should take up arms is hardly conclusive, for it leaves unsolved the other question: "What are the things of Caesar?" On the other hand, the fact that the Christian though "not of the world" is "in it" invests him with responsibilities to those committed to his care which cannot be lightly passed over. He must "provide for his own," "obey the powers that be," and "as he has opportunity do good unto all men." This last is a wide expression, and may include medical care of the sick and wounded, contributions in money or in kind to the needy, and personal service, philanthropic or Christian, to combatants, refugees, and bereaved.

But whatever we may or may not do, there is one service as to the importance of which all Christians are agreed, and that is intercession.

But this to be efficacious must be in harmony with the dispensation in which we live. There is one intercession proper to Israel and another proper to Christians. We may note at least five kinds of intercession in the Old Testament. It is important to consider which are or are not befitting for us at the present time.

1. The first is the

Intercession of Imprecation.

The so-called "Imprecatory Psalms" contain instances of this. In them the writers call down the vengeance of God on their enemies, as in Psalm 59. 13: "Consume them in wrath, consume them, that they may not be." This intercession accords well with the dispensation of law, and was fitting for Israel, whose enemies were the enemies of Jehovah. But *we* are not

judges between the nations, nor may we assume that our enemies are *ex-officio* the enemies of God. Any pretension to a monopoly of divine favour is sure to be blown upon sooner or later. This is the dispensation of grace, and vengeance belongeth to the Lord. This throws light on the prayer of the martyrs in Revelation 6. 10, and shows that the present dispensation will have then closed, and that the speakers will be Jews.

It has been affirmed lately, with what truth I know not, that some who once deprecated the public reading of the Imprecatory Psalms are now adopting the same style in their public utterances. This would be manifestly unfitting for a true follower of Christ, and could only bring down the rebuke of our Lord to the sons of Boanerges: "Ye know not what manner of spirit ye are of" (Luke 9. 55). A spirit of hate and vengeance bubbles up naturally from the heart of man, and must be restrained. "To speak evil of no man" (Titus 3. 2) and not to "speak evil of dignities" (Jude 8) are duties incumbent on all Christians.

2. The second intercession is the

Intercession of Accusation.

Such was the intercession of Elijah against Israel (1 Kings 19. 11; Rom. 11. 2). He seems to have thought that had he but God's power of judgment he could, without fail, bring Israel to repentance. In response to his earnest prayer God granted his request. But though Israel on Carmel professed to acknowledge Jehovah as God, Elijah perceived the shallowness of their repentance, and was obliged to admit his failure, and that he after all was "not better than his fathers."

To manage better than God is no rare pretension of the heart of man, but only leads to discomfiture. It was quite right of Elijah to take the low place, but that is not the place nature loves to linger in, and by the time he reached Horeb he was ready

to "make intercession against Israel," and virtually accuses them of being a good deal worse than *their* fathers. The lesson of Jehovah's response seems to be that though Elijah attached so much importance to the power of divine judgment there was more power in the "still small voice" than in the wind, the earthquake, and the fire. While Elijah had failed in his use of judgment power, God had been working with that "still small voice," and had reserved to Himself seven thousand men who had not bowed the knee to the image of Baal. But nothing could shake the iron will of the prophet. Again he intercedes against Israel in identical terms, and is put on one side.

Elijah's power in prayer is quoted for our learning by James, and should encourage us to pray with great expectation at the present crisis, but Elijah's "intercession" is not held up for our example in Romans 11, but rather as a warning lest we also misinterpret God's dealings. In fact the mention of Elijah's mistaken intercession is a singular exception, as has been noted, to the general rule that the failures of God's servants of the Old Testament are not referred to in the New. The intercession of Elijah is in striking contrast with that of Paul in Romans 9, and to his words to the Jews at Rome: "Not that I had ought to accuse my nation of" (Acts 28. 19), though he had in fact been deeply wronged by them.

Certainly it is not the part of a Christian to intercede against Israel or against any nation or individual.

3. The next intercession is the

Intercession of Identification.

Of this the prayer of Daniel is a notable example. He had understood from the Scriptures (Jer. 29) that the seventy years' captivity in Babylon were soon to end, and that God would perform His good word to Israel in answer to their whole-hearted prayer. He does not wait for a day of intercession or for a general movement for prayer among his fellow-captives, but gives himself to prayer and fasting, identifying himself with the nation, confessing

their sins as his own, and claiming deliverance for his people "for the Lord's sake." God answered his prayer by moving the heart of Cyrus to make the well-known decree in favour of Israel.

This prayer is often read as a model of what Christian intercession should be. It is certainly a model of the spirit and manner of intercession, but not of Christian intercession properly so-called. Israel as a nation was the earthly people of God. No other people has ever occupied the same position. There never was such a thing on the earth as a "Christian nation," nor ever will be. No Christian can therefore identify himself with his country in the same way as Daniel did with Israel. He and they were both within the circle of privilege. He had God's Word to base his prayer upon for national deliverance; but I know no Scripture which encourages a Christian to *claim* national greatness for his own country.

It is true Paul prayed specially for Israel, but it was not that they might be delivered from the Roman yoke, but eternally saved through submitting to the Righteousness of God. Great Britain, as part of the old Roman Empire, is hastening on to fulfil her destiny as a member of the great Southern Confederacy—the Roman Empire *redivivus*, under the presidency of the Man of Sin.

What corresponds for us with Daniel's prayer is not intercession for any nation, but for the whole Church of God, composed of all saints (Eph. 6. 18), taken out of every nation, including the ten belligerents in the present war, confessing her sins (*i.e.*, of the whole Church) as our own, and claiming restoration and blessing "for Christ's sake."

But though Daniel was, as far as we read, the solitary intercessor on earth, there was another at the right hand of Jehovah, as we know from Zechariah—the Angel of the Covenant.

4. In his prayer we have an instance of what we may call the

Intercession of Representation.

Israel had a representative in Heaven.

It was His intercession that gave efficacy to that of Daniel. Israel "scattered and peeled" found no intercessor among the nations. "All the earth was at rest," but the angel of the Lord could not rest as long as Israel was in affliction. "O Lord of hosts, how long wilt Thou not have mercy on Jerusalem?" The answer of Jehovah came: "I am returned to Jerusalem with mercies; . . . and the Lord shall yet comfort Zion" (Zech. 1. 12-17).

In resurrection this same Intercessor ever remembers His "Church, which is His body." In His sacerdotal prayer He has left for our comfort an example of His intercession. He prays not for the world, but for His own. These latter are viewed from the point of view of election, as including present and future believers. The former are regarded as the determined and final enemies of Christ. We do wisely to remember the constant intercession of our merciful and faithful High Priest, by which He secures to us the fruit of His work (Rom. 8. 34), and secures us for the enjoyment of that fruit through final salvation from every "evil occurrent" (Heb. 7. 25). The believer is called to share in this ministry, and is enabled to do so through the intercession of the Spirit in him, teaching him what to pray for as he ought.

5. This brings us to our last point, which seems to throw light on our path at the present, the

Intercession of Interrelation.

This occurs in the same chapter of Jeremiah, in which Daniel had learned the purposes of God to the captivity. It is found in verse 7: "Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." This was the prayer of common interest. Doubtless Daniel had often prayed thus for Babylon, and perhaps the city owed as much to the prayers of her foreign governor as to his wise rule. We, too, are "strangers" in this scene. "Our citizenship is in Heaven." As Christ

was sent into the world, so has He sent us.

Providentially we find ourselves in Britain, no less strangers in a sense than Daniel in Babylon. But we ought to be more thankful than we are, for the righteous rule and religious liberty we enjoy in this favoured Empire. How many material and moral interests we have in common with those around us! We owe it to our country and ourselves to pray for her, "for in her peace we shall have peace."

For this reason we are to pray not only "for all men" in view of the fulfilment of God's good will of salvation and enlightenment to all, but especially "for kings and all that are in authority," that they may so govern, "that we may lead a quiet and peaceable life in all godliness and honesty." This will enable the Gospel to be proclaimed unhindered far and near.

Surely we are encouraged to pray, not only that it may please God to have mercy on our land and restore to her an honourable peace, but that many may turn to Him and find eternal blessing. The Christian is called to identify himself not so much with his nation as Daniel did, for earthly deliverance, but with Christ, that the purpose of God may be carried out; for, to adapt the well-known line of Terence, "Nothing that touches His interests is foreign to us."

The Joy of the Lord.

By the Late Dr. ROBERT M'KILLIAM.

PERHAPS there is more about joy in the closing chapters of John's Gospel (in our Lord's own words) and in John's first epistle than elsewhere.

A short study* of these passages will help us. May it be His not only to show us its meaning, but to give this joy to us in this a season which, as yet, brings to the world no lifting of the gloom which continues like a pall to cover and envelope all.

Above all this it is a "FULNESS OF JOY." "That your joy may be full"—(John 15.

* Many who read his sweet "Message for the Year" in January number will also read this study with interest. Written in pencil for *The Witness* from a dying bed, it was probably the last effort of our aged and esteemed brother ere called to higher service on Lord's day, 7th February, 1915.—Ed.

11). There are no half measures on our Lord's part. He never stints. We do, and often hinder His loving wishes for our best. Lord increase our faith and make it fit our capacity. His gift of a full joy will be no fleeting, passing feeling based upon things which are themselves passing and "perishing with the using," for it is to depend on fellowship with the Father and with Himself, the Son.

FELLOWSHIP! a sweet word. It is partnership, but it is more; it is a gracious sharing together of a mutual and common portion. This is ours in Christ, and becomes ours in proportion as, by increasing faith, we enter into its meaning by knowing Him. It is "fellowship with the Father and with His Son" (1 John 1. 3). It is the child's portion, the joy of Communion.

In John 15 our Lord calls it "My joy" (v. 11). Our entering upon it was to depend on His departure to be with His Father. It was then to be in a fuller measure of light than He was able to lead them into, and was to be given them by the Holy Spirit's teaching. In leaving them He bestowed His *peace*, which should meet all tribulation in the present and fear in the future. But there was more, it was His joy.

This, then, was to be the joy, EVER GROWING, as we should be enabled to keep His Word and to do His commandments (v. 10). The joy of bearing fruit (v. 11) to the joy of the Father's heart.

Again, the joy of ANSWERED PRAYER (v. 16). Surely this was, and is now, much to feel a gladness which nothing on earth can give or take away. It is meant to endure; it is something of the eternal.

Deeply founded in the eternal love of the Father, it grows as we grow in the steadfast abiding in that love. Very much also depends on the practical and mutual sharing together of that infinite, eternal, and so gracious love (v. 17). To abide in the Father's love is the unailing source and supply of love to one another—to the whole family. "NOW, THE LORD DIRECT YOUR HEART UNTO THE LOVE OF GOD AND THE PATIENCE OF CHRIST."

The Approaching End of the Age.

In Relation to the Believer.—II.

By GEORGE HUCKLESBY.

WE have already seen the bearing of this great subject upon the world, and now we view it in relation to the believer. It is the bright and blessed Hope which God would ever have before the minds and hearts of His people.

The Holy Spirit begins His work of grace in the soul by convicting us of sin, and thereby showing us our individual need of a Saviour, and then turns our eyes to that wondrous Cross (*centre of chart*), where we behold the very Saviour which we need, and gazing on His dying form we are taught to say: "The Son of God who loved me, and gave Himself for me" (Gal. 2. 20).

The same Gracious Teacher then directs our gaze upward, and we see the very One who died for us on the tree now living for us upon the throne (*see crown "Jesus"*).

This same Unerring Guide then points our eyes forward, and we see the very "same Jesus" coming again to receive us unto Himself, that where He is, there we may be also (*meeting in the air*).

‡. This is the Promise

Given us by Christ Himself.

As He was about to depart out of this world to go unto the Father, He tells us that the object of His going away was "to prepare a place for us" (John 14. 2), and He then assures us that He will come again and personally introduce us into that prepared place. He makes His promised return to depend upon His departure to the Father's house (*Christ ascends*): "If I go away, I will come again."

The question at once arises in our minds: "Did He really leave this world to go unto the Father?" We are not left in any uncertainty upon this vital point, for we find the fact stated four times in Acts 1: "He was taken up." He was seen to ascend into

* Explanation of free Chart in colours, presented with January number: The words marked thus (*see crown*) refer to points on the Chart, which please consult. Extra copies of the Chart can be supplied for Bible classes and students at 1d. each, post free.

Heaven by a number of men and women of unimpeachable character, and whose morality was of the very highest order, and they bear their united testimony that they were eye witnesses to His ascension into Heaven.

Moreover, He was seen by three other witnesses after He had arrived in the Father's presence. (1) STEPHEN, that protomartyr, declared, when confronted by death, and brought face to face with the stern realities of Eternity: "Behold, I see the Heavens opened, and the Son of Man standing on the right hand of God" (Acts 7. 56). (2) PAUL, a man who could die for Christ, but would not lie about Him, tells us that he not only saw His face, but heard His voice, saying: "I am Jesus whom thou persecutest" (Acts 9. 5). (3) JOHN, the beloved disciple, declared that he not only saw His face and heard His voice, but felt His touch: "He laid His right hand upon me, saying unto me, Fear not, I am the First and the Last. I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1. 17, 18).

With such a united testimony from such witnesses no room for doubt is left in our minds upon our Lord's departure unto the Father, and as surely as He went away, so certainly will He return. His heart yearns to come, and His promise binds Him to return (*Christ ascends—descends*).

2. Then we have the Promise

Confirmed by Angels.

No sooner had our Lord taken His seat on the right hand of God than He sent two special messengers to reassure His disciples that He would return. Amid the acclamations of angels and the songs of seraphs, adorned with all the honours which the highest Heaven could bestow upon Him as the Conqueror of Calvary, He did not forget those He loved and for whom He died, and whom He had just left in this scene of His rejection. For while they were still standing on the spot where He had just left them, and with their eyes still on that part of the Heavens through which He had disappeared from their

gaze, these two special messengers from the throne appeared, and said: "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus shall so come in like manner as ye have seen Him go into Heaven" (Acts. 1. 11).

His departure was real and visible to them, so His return is to be both personal and physical.

3. Again, the Promise was

Affirmed by the Holy Spirit

through the inspired writers, Paul, Peter, James, Jude, and John (*Descent of Holy Spirit*). In all their inspired writings they affirm the blessed fact of our Lord's personal return from Heaven. Yea, so frequently does the Spirit of God refer to this subject in the New Testament that there are more references to it than there are chapters. The New Testament contains 260 chapters, whereas the coming of the Lord is mentioned over 300 times.

4. The Promise was also

Re-affirmed by the Lord in Glory.

Our Lord crowns the structure of inspiration with this glorious truth, "SURELY I COME QUICKLY" (Rev. 22. 20). His first message from the throne was about His Second Coming, and His last word from that throne refers to the same mighty event.

Although sixty years elapsed between Acts 1 and Revelation 22, yet we find His heart of love was just the same, and He would have ours ever beating true to Him, saying by our lips and by our life: "EVEN SO, COME, LORD JESUS."

Our Lord thus makes assurance doubly sure. Twice He had used the important word "Behold," a word to arouse and to arrest; but in His final message He uses the still more emphatic word "Surely," a word to rivet the attention and to ravish the heart until He comes.

For four thousand years the Old Testament saints were looking and longing for His first advent (*Red Bar—Enoch to Cross*), and generation followed generation to the tomb without beholding the face of the "Woman's Seed," but immediately the fulness of time came, God kept His word,

fulfilled His promise, and "sent forth His Son made of a woman" (Gal. 4. 4) (*The Messiah*). Prophecy became history, and every detail of His birth, life, death, and resurrection was literally fulfilled.

So for wellnigh two thousand years New Testament saints have lived and loved, looked and longed for His second advent, and still we are waiting and watching yet (*The Church on Earth*).

The Practical Effect of this Promise is seen in our Lord's words in Luke 12. 25-43. Our Lord uses a very suggestive Oriental illustration in the passage. The master of the house had gone to an Eastern wedding, which often lasted for some days, and there was an uncertainty as to the exact time when he would return. But during his absence his faithful servants had their loins girded for service by day, and their lamps trimmed and burning by night as they watched for their Lord's return. They sought to give their Lord joy when he came by having a feast spread for him. So delighted was their Lord, that instead of sitting down to enjoy the feast they had prepared for him, he made them to sit down at that table and enjoy that feast, while he girded himself and graciously served them.

So our blessed Lord pronounced a double benediction on all those whom He will find watching for His return and working for His glory (*The Lord descends*). "Blessed are those servants whom the Lord when He cometh shall find watching;" and again, "Blessed is that servant whom his Lord, when He cometh, shall find so doing. Of a truth, I say unto you, that He will make him ruler over all that He hath."

Rapture Over the Rapture.

By T. BAIRD.

IT is most intensely humiliating to be compelled to admit that such is the amazing perversity of the unrenewed nature, even in renewed people, that two of the great outstanding truths of Christianity which were pre-eminently intended to draw together and to bind together all the

children of God have been used by Satan to divide and disband them.

The Lord's Supper

was primarily intended by God to become the great rallying centre of all Christians in this Church Age. Here the Lord Jesus Himself invisibly presides as the Church's great Head and Host, and all morally pure and doctrinally sound saints are His most welcome guests. Have we always so arranged the Lord's Supper? Alas, no! God has a most solemn controversy with us over our sectional and sectarian use of an ordinance instituted for all His people.

The Lord's Coming.

the Day of rapture of the saints. Alas! even here we have permitted the adversary to deceive us. We are ruptured over the TIME of the rapture. Will it be accomplished *before* or *after* the tribulation? We are further ruptured as to the EXTENT of the rapture. Many contend that only *watching* Christians will be caught up and *unwatchful* ones ignored. It is not our intention to discuss the situation, but only to express deep regret that such a condition of things exists.

RUPTURED OVER THE RAPTURE! Let the apprehension of the sad thought cause a blush of shame to arise in our faces, and may we be humiliated into penitence before our deeply grieved Lord. Then let the knowledge of the rapture so engage us that we may be "together" in worship and service when "caught up together" into Glory.

Only One Life.

By HORATIUS BONAR.

NOT many lives, but only one have we—
One, only one;

How precious should that one life ever be,
That little span!

Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

We have no time to trifle; life is brief,
And sin is here;

Our age is but the falling of a leaf,

A dropping tear;

We have no time to sport away the hours,
All must be earnest in a world like ours.

The Roman Empire in the Light of Prophecy.

Paper II.

By W. E. VINE, M.A.

[Compare with New Map given in last Number, Page 29.]

THE second century B.C. witnessed the spread of the iron rule eastward. The Grecian Empire of Alexander the Great, the third mentioned in Daniel's interpretation, had embraced all the countries surrounding the eastern half of the Mediterranean and had stretched far beyond the Euphrates. The disintegration of Alexander's empire after his death prepared the way for the Romans. Macedonia, the former seat of that empire, was their first great objective. A pretext for war was soon forthcoming, and war was actually declared in 200 B.C. A series of struggles ensued, and Macedonia was not finally subdued for over thirty years. Meanwhile matters had developed in Greece and Asia Minor. In the latter country Antiochus III., the Great, who had also conquered Syria and Palestine, was seeking to extend his dominions. Cities and states of Asia Minor, however, groaning under the tyranny of Antiochus, appealed to Rome for aid. The Romans declared war against him in 192 B.C. The first conflict occurred in Greece, which was largely under his influence. An early victory secured the submission of the Greek states. Antiochus retreated into Asia Minor, and was finally crushed at Magnesia in 190. The whole of Asia Minor was then surrendered to Rome. Actual possession was postponed and local government was largely granted both there and in Greece. But that policy proved impracticable, and the force of circumstances compelled a forward movement to universal empire. There was no such thing as the balance of power in the ancient world. Once a country

became predominant there was nothing for it but the subjugation of its neighbours. The extension of Rome's dominions eastward was a fulfilment of a destiny beyond its own control. The reverent student of Scripture sees in the course of these events the unfolding of God's plans and the fulfilment of His Word.

The final campaign against the Macedonians was opened in 169 B.C., and in the next year they were overwhelmed at the decisive battle of Pydna. Macedonia and the adjacent state of Illyria became tributary, and eventually were reduced to Roman provinces.

The Romans then felt the necessity of definitely annexing Greece. Seventy towns in that country were plundered and 150,000 inhabitants sold into slavery. Antiochus IV., Epiphanes, was now king of Syria and Palestine, and had possessed himself of almost the

whole of Egypt. Such was the effect of the battle of Pydna, however, that he was at once compelled to hand over Egypt to the conquerors, and that country became a Roman protectorate. Syria passed under Roman control at the death of Antiochus Epiphanes, in 164, and by the end of a few decades all the states of Asia Minor had been definitely incorporated. Thus by the middle of this century the Republic of Rome had gained ascendancy east and west. Its senate was recognised by the civilised world as "the supreme tribunal for kings and nations". Early in the next century Dalmatia and Thrace were subdued, and the latter was incorporated in the province of Macedonia. Wars with Mithradates, King of



CÆSAR AUGUSTUS.
The First Roman Emperor

Pontus, Cappadocia and Armenia, resulted in the conquest of all his territories, and provinces were formed out of the states from thence westward to the Ægean sea.

This century saw the actual interference of Rome in the affairs of Judæa. Syria had been made a province in 65 B.C. by the Roman General Pompey, and from thence he intervened in a strife which had for some time been raging amongst the leaders of the Jews. In 63 he marched an army into Judæa and took Jerusalem. At the final assault upon the Temple 12,000 Jews perished. Judæa thus passed under the iron heel.

As a result of the wars of Cæsar in north-western Europe, in 58-51 B.C., what are now Switzerland, France, and Belgium were subdued and Britain was invaded. By Cæsar also Roman authority in Africa was consolidated across the entire length of the north of the continent. The conquests of Rome as a Republic were complete. The Mediterranean had become a "Roman lake."

The Empire Completed.

In 27 B.C. the purely Republican form of constitution was abolished, and the government of the Roman world was concentrated in the hands of an Emperor, the Cæsar Augustus of Luke 2. 1. By him the northern territories of the empire were extended to practically the entire length of the Danube. The greater part of Britain became a province under Claudius. A later Emperor, Trajan, added, at the beginning of the second century A.D., the province of Dacia, covering what are now Transylvania and most of Roumania. Under Marcus Aurelius (161-180) a large part of Mesopotamia was finally annexed.

This completes the actual conquests of the Romans. We will now note certain characteristics of their method of subjugation, viewed in the light of Daniel's prophecy concerning the fourth kingdom, that, like iron, it would "break in pieces and crush."

The Crushing of the Nations.

The crushing process was evidenced in

many ways, and especially by the establishment of a general system of slavery, which almost everywhere supplanted free labour. Slave-hunting and slave-dealing became a profession. To such an extent were they carried on at one period that certain provinces were well nigh depopulated. We are told that at the great slave-market in the island of Delos, off Greece, as many as ten thousand slaves were disembarked in the morning and bought up before the evening of the same day. Chained gangs worked under overseers and were confined in prison at night. To take an instance of the extreme rigour of the laws regulating the traffic, it is recorded by the historian Tacitus, that once, when the Prefect of Rome had been killed by one of his slaves, of whom he owned a vast number, the whole of his slaves were executed together, in accordance with an ancient law, many of them being women and children. That event took place about the time, apparently, at which the Apostle Paul arrived at Rome.

But, not only were the nations ground down by slavery, the pages of Roman history abound in records of wholesale massacre and butchery. We may note, for instance, Luke's statement of Pilate's slaughter of Galilæans while they were sacrificing (Luke 13. 1). Records abound, too, of grossly burdensome taxation and financial exactions, in which the Romans outdid all tyrants that had preceded them. Usury flourished in the last century B.C. as it had never done before. Four per cent. per month was an ordinary exaction for a loan to a community. On one occasion a Roman banker, who had a claim on the municipality of Salamis, in Cyprus, kept its council blockaded until five of its members died of hunger.

By these methods the provinces of the empire were at one period reduced to a condition of unsurpassed misery. Nothing could more vividly describe the course of such a kingdom and the control exercised by it than the words of Daniel quoted above.

The Twofold Division.

This fourth kingdom was destined to be

divided; and in two respects, territorial and constitutional. The territorial division was indicated by the symbolism of the legs and feet of the image of Nebuchadnezzar's vision; the constitutional division was declared in Daniel's interpretation concerning the iron and clay (v. 40). The former of these divisions claims our consideration first. Territorially the kingdom would be first divided into two parts corresponding with the legs of the image. This actually took place in the fourth century of the present era.

The Roman Empire had continued in a more or less united condition for over three centuries after the accession of its first Emperor, Augustus, in 27 B.C., though various signs of a coming division manifested themselves. It was not unusual, for instance, for an emperor to appoint an associate with himself in the imperial rank, and on one occasion Maximian, who thus became associated with Diocletian in 288 A.D., actually established his seat of government at Nicomedia, in Asia Minor. Constantine (323-337) united the empire under his sole rule, but paved the way for the final separation of east from west by founding, in 328, the city of Constantinople as a second Rome, after his own name, and establishing it as an eastern centre of government with its own legislative institutions. This arrangement was favoured by several conditions, national and otherwise, which characterised the countries of the eastern half as distinct from those of the western. At the death of Constantine, in 337, his dominions were divided among his three sons, a division, however, which lasted but a brief time. The empire was in 353 again united under Constantius, the survivor of the three. The long impending division into two parts took place under Valentinian I., in the year of his accession, 364. Yielding to the wish of his soldiers that he should associate a colleague with himself, he placed his brother Valens in power in the east, with headquarters at Constantinople, he himself retaining control over the west.

The Tenfold Division.

Prophetic Scriptures show that the

Roman Empire would be further divided. Now while the ten toes of the image in Nebuchadnezzar's dream have not improperly been regarded as indicative of a tenfold division, the fact that the image had ten toes would be insufficient of itself to signify this, for the toes are naturally essential to a complete human figure. Moreover, the hands and their fingers, equally essential parts, have no territorial significance attached to them. The conclusion regarding the toes is, however, justified when we find the tenfold division abundantly confirmed by other Scriptures.

Thus the fourth beast in the vision in chapter 7, which, as we have seen, likewise symbolised the Roman kingdom, is described as having *ten horns* (v. 7). The interpretation clearly tells us what these are: "And as for the ten horns, out of the kingdom (the fourth) shall *ten kings* arise" (v. 24). The Apocalypse gives us further information regarding this division, unfolding with increasing clearness the details connected with it. In one of the visions given to the Apostle John, he sees "a great red dragon, having seven heads and *ten horns*" (Rev. 12. 3). The meaning of the ten horns is not there explained. We are told that the great dragon is "the old serpent, he that is called the Devil and Satan, the deceiver of the whole world" (v. 9). Turning now to the next chapter, we find another vision recorded, giving a fresh view of the same subject. A beast was seen "coming up out of the sea, having *ten horns* and seven heads, and on his horns ten diadems, and on his heads names of blasphemy" (chap. 13. 1). Again an explanation of the ten horns is withheld, but that they are identical with those of the twelfth chapter is undeniable. The Apostle receives, however, a further vision, recorded in chapter 17: "I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and *ten horns*" (chap. 17. 3). And now the symbolism of the horns is explained: "the ten horns that thou sawest are *ten kings*, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one

hour. These have one mind, and they give their power and authority unto the beast" (vv. 12, 13).

We are now concerned, of course, solely with the tenfold division of the empire; other details of the visions just referred to remain for later consideration. We cannot fail to see that what is symbolised by the ten toes of the image, and by the ten horns of the fourth beast as revealed to Daniel, is identical with what is symbolised by the ten horns of the dragon and of the beast seen by John, namely, the Roman kingdom in its ultimately divided condition.

Attracted to the Victor.

A Divine Picture for Young Believers

By CHAS. HICKMAN

IN Jonathan (1 Sam. 18. 1-4) I see the picture of the Christian attracted to Christ as the mighty Victor.

All Israel trembled because of Goliath as there was none to defeat him. But David went out to meet him. Then David went forward, seized the giant's sword, cut off his head, and returned with it in triumph. When the Israelites saw that the giant was dead they knew the battle was fought and the victory won. The Lord Jesus went out against a mightier giant than Goliath. He went out against the giant of Hell, but the Lord did not quit the battlefield until He triumphed. He said, "It is finished" (John 19. 30).

What was the effect upon Jonathan when he beheld David as the mighty victor? He stripped himself of everything he had to put upon David. The apostle Paul caught sight of Christ as the mighty Victor, and said what every Christian should say: "What things were gain to me, those I count loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3. 7, 8).

When we behold Christ as the mighty Victor everything down here is reduced

in value. God puts before us the grandest thing He could possibly offer. We are going to be with Christ; we are going to be like Him, and suitable for His companionship. I know of nothing greater than that.

In the beginning God took up a handful of dust, and He so wrought with it that He brought forth a person of beauty. But in the new creation God takes up poor sinners, and He so works with them that He brings them out in the likeness of His own Son. Lay hold of the grandeur that lies ahead. We are going to have perfect conformity to the image of God's Son.

In His Thoughts.

"The Lord thinketh upon me" (Psa. 40 17).

COUNTLESS worlds are ever circling
Through the boundless realms of space,
And the God whose Hand has made them,
Keeps each orb in its true place.
All revolve in perfect order,
Harmony complete we see,
Yet the God whose will they follow
Is the God who thinks of me.
Through the vaulted Courts of Heaven
Ceaseless praises ever swell,
And the countless Hosts above us
Sing, "He doeth all things well;"
Yea amid that mighty chorus
There's an ear earth-bent and free,
'Tis the ear of God my Father,
And I know He thinks of me.
Oh the peace this knowledge gives me,
'Mid the cares and toils of life,
And how surely it can lift me,
Far above earth's din and strife.
For I know the darkest shadows
At my Father's bidding flee,
And I sing through days of sadness,
For I know He thinks of me. W. R.

CORRESPONDENCE.

Acceptable Prayer.

To the Editor of THE WITNESS.

IN the helpful replies to a question on "The Lord's Prayer" in a former issue, two points are not, I think, noticed.

In Luke 11 the Lord responds to the unnamed disciple's request, but immediately

proceeds to show by illustration that acceptable prayer is not a form of words, but the expression of a realised need to One who is able to satisfy it. Very shame that a friend—unexpected though he was—should be in his house as his guest, and that he had nothing to set before him, would keep the man at the door of his richer friend, persistent to the point of weariness until he got the loaves which he knew the other could give. His necessity and his friend's sufficiency account for and justify his importunity.

Prayer, then, is meaningless, unless it is in this spirit. Then follows gracious encouragement to such prayer. "Ask, seek, knock," until you "receive," until you "find," until the door is "opened to you." "For every one that asketh [in that spirit] receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

In verse 13, which closes the section, a key is supplied. The disciple had said, "Lord, teach us to pray." As afterwards more fully revealed prayer is to God, in the Name of the Lord Jesus, but it is the indwelling Holy Spirit who creates the sense of need in the soul, and who teaches to pray (Rom. 8. 26). By the words, therefore, "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him" (compare Acts 1. 4 and 14). He appears to suggest to the disciples: Let your first desire be fulfilment of the oft-repeated promise of the Father, even the Holy Spirit, who "was not yet given because that Jesus was not yet glorified." Thus He graciously anticipates the amazing and effectual power of Spirit-taught prayer. By that Divine Person dwelling in the believer,

"He first instructs him how to choose,
Then bids him ask what'er he will,
Assured that HE will not refuse." J. D. B.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING.

The Kings of the North and South.—Who are the kings of the South and North? (Dan. 11. 5, 15); also, who is the one who will stand in the glorious land? (vv. 16, 41).

Gospel Work.—What is the responsibility of an Assembly towards the Gospel work of that Assembly?

Buying a Sword.—Will you kindly explain the words of the Saviour in Luke 22. 36: "He that hath no sword, let him sell his garment and buy one."

A Threefold Peace.

QUESTION 658.—Does the expression "Peace with God" (Rom. 5. 1) mean the same as "Peace of God" in Philippians 4. 7? If not, what is the difference?

Answer A.—1. Before being "justified by faith" we were in the ranks of the enemies of God, but having come to Christ and accepted Him as our Saviour, we have laid down our arms and are at "peace with God;" our consciences have been cleansed (Heb. 10. 2).

2. We enjoy the "Peace of God" when we live in communion with Him (Phil. 4. 4-7).

3. And the "God of Peace" when we live in obedience (Phil. 4. 9). H. L. KENNEDY.

Answer B.—The difference is one of development. "Peace with God" is the commencement of the Christian's course. The "Peace of God" marks the continuation of the Christian's course in proportion as that course is sanctified by habitual prayerfulness. Many Christians who know and in a measure enjoy the former phase of peace are nevertheless through carnality utter strangers to this second experience. John Bunyan depicts "Little Faith" as being robbed of his jewels by highwaymen, and many a Christian suffers himself to be deprived of the "Peace of God" for lack of seasons of private communion with God. T. BAIRD.

Answer C.—1. Peace with God is the result of being justified by faith. The conscience is at rest, knowing that God has been satisfied with the atoning work of Christ, "who was delivered for our offences, and raised again for our justification." It is the result of a purged conscience and the knowledge that one is clothed with divine righteousness.

2. The Peace of God garrisoning the heart is the result of rolling our burdens in simplicity and reality upon Him. But we cannot do this unless we have a good conscience before God and man. If we are to enjoy this peace we must walk in practical righteousness, that is, consistently with our calling and relationship. It was this peace that the Lord Jesus perfectly enjoyed. He calls it His peace, and would have it preside in our hearts, which cannot be unless forbearance, forgiveness, love, and thankfulness are in exercise (Col. 3. 13-15, r.v.). He was content to simply wait on God for the accomplishment of His purposes in His own time and way, and could give thanks when things seemed most against Him (Matt. 11. 25; John 14. 27). His Father's pleasure settled everything and gave Him pleasure, and hence perfect peace was His.

Righteousness, therefore, is always the foundation of divine peace, whether the peace with God which flows from the knowledge of what He has done with my sins, or the peace of God which is the result of the knowledge of what He is to and for me in all my circumstances. W. R. LEWIS.

Answer D.—1. In Romans man is seen in re-

bellion against God, and "Peace with God" is the outcome of "the death of His Son" (chap. 5. 10). Justification by creature merit being an impossibility, it could only be "by His grace" (chap. 4. 24) as to its source; "by His Blood" (v. 9) as to its ground or basis; and "by faith" as to its medium or instrument. The death of Christ justified God, and thereby it became possible for a righteous God to justify ungodly sinners who believe on His Son. On the human side God is justified when a sinner receives Christ, and at the same time self is judged. Faith also expresses agreement with God as touching sin, and Christ as the sin-bearer, so that "Peace with God," instead of enmity, thenceforth reigns between God and every believer.

2. In Philippians an entirely different line of truth is presented, viz., the believer's identification with Christ in a restless, disturbing scene in which he is to live and pass through in dependence on God. Just as in time of siege a city enjoys a degree of peace within its borders commensurate with the strength of its garrison, and the confidence of its inhabitants in its defenders, so also we, in our circumstances, and according to our faith in our Keeper, have "the peace of God" garrisoning our hearts and minds. Consequently there is a wide difference.

WM. HARLAND.

Answer E.—The two expressions are shown by the contexts to have different meanings, though the second cannot be known till the first is received and enjoyed.

1. The "Peace with God," in Romans 5. 1 is the peace of reconciliation through our Lord Jesus Christ. We have peace with God when we cease to be at enmity. It is the ending of a state of war.

2. The "Peace of God," on the other hand, is peace from care, anxiety, fear, worry, irritability, and temper, and it guards or garrisons the heart and mind through Christ Jesus, amid all the changes and frictions of this present life. Numbers of Christians know what peace with God means who have no experience of this tranquility of mind and perpetual calm, which is one of the sweetest fruits of the life of faith. It is here stated to be the result of a settled habit of prayer: "In everything by prayer and supplication with thanksgiving, letting our requests be made known unto God."

3. It is the gift of "the God of Peace" (v. 9).

GEO. F. TRENCH.

Answer F.—There are three stages in the full enjoyment of divine peace.

1. Romans 5. 1 shows us that "PEACE WITH GOD" is the consequence of being justified by faith.

2. Philippians 4. 6, 7 shows us that the "PEACE OF GOD" is the consequence of casting all our care upon God, and by prayer, and supplication with thanksgiving, making known our requests unto God. Then the "Peace of God,"

i.e., the very peace that God Himself has, and which passeth all understanding, shall guard our hearts and minds through Christ Jesus. No care nor anxiety will perturb us. We shall feel that He who loves us orders all things, and that nothing can happen contrary to His blessed will.

3. Philippians 4. 8, 9 reveals something beyond even all this peace with God and peace of God. This is the immediate presence of the "GOD OF PEACE" Himself with the Christian. What he has learned, and received, and heard, he is instructed to "do." Then the promise is: "The God of peace shall be with you."

It is of importance to distinguish between these three stages in this divine peace. The first is obtained by faith in Christ; the second is secured and sustained in possession by prayer to God; the third is guaranteed as an encouragement to the one whose path is in accordance with the Word of God. Hence the expression, "God of Peace," is found at the close of most of the Pauline Epistles, but never at the beginning. If we desire His presence, and in this blessed character we must heed His instructions. T. SPARKES.

Answer G.—"Peace with God" is the unspeakable blessing which God gives to the believing sinner, whereas "the Peace of God" is that unutterable portion which He imparts to the believing saint.

1. The former is experienced by those who implicitly believe the record which God has given of His Son, that "He was delivered for our offences and raised again for our justification. He thereby learns that Heaven's highest claim has been fully and for ever met, that the precious Blood of Christ has met all, removed all, and secured all, and now there is not a cloud above and not a spot within, and he enjoys "Peace with God through the Lord Jesus Christ."

2. The latter is experienced by the childlike, believing saint, who learns to turn every care into a prayer, and who makes every cause for anxiety an errand to the throne of grace. By casting every care upon Him, who is caring for him, he is freed from anxiety and careful suspense. This is a portion which can be continually experienced but never expressed. It is the very calm of the eternal throne reigning in the soul, the tranquility of Heaven filling the bosom, the very peace of God pervading the whole being.

GEO. HUCKLESBY.

Editor's Note.—The question of "Peace with God" is of such vital importance to the sinner and of the "Peace of God" to the saint at this period of unrest, that we have given ample elucidation from various pens.

We fear that many who have attained to (1) have little knowledge of (2), and how few even of those of us who have been "at peace" for many years live in the practical enjoyment of (3). Yet such may be our happy lot day by day. The subject might wisely be taken up for study in Bible Class, Assembly, or Reading. To young believers it should prove specially helpful.

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

CIRCUMCISION.

Gal. 5. 2 (contd.), if ye receive circumcision,—cp. 1 Cor. 7. 18, where Gentile converts are categorically forbidden to submit to this rite, and Acts 15, where the decision of the Council at Jerusalem that it was not to be imposed upon them is recorded; see note at 2. 7, above. This does not mean that no circumcised person can be saved, for the tense of the verb is present continuous (see *Thessalonians*, p. 38), hence the meaning is 'if you continue to receive'. Those who had been circumcised, whether in infancy, as in his own case, Phil. 3. 5, or voluntarily in later years, as in the case of Timothy, Acts 16. 3, are not thereby shut out from Christ, they are warned of the danger of pursuing the practice in the case of new converts and of maintaining the teaching of which circumcision is the symbol.

It is plain that "receiveth" is not to be understood of the performance of the rite itself, for that could be done but once. There is here a figure of speech (a metonymy, see *Thessalonians*, p. 58); to 'receive' circumcision is to acknowledge it to be of Divine authority and of Christian obligation, and in like manner to acknowledge all that for which it stood in the mind of the Jews. The Apostle's statement, however, was not directed merely to those who were already members of the churches, it was intended also to bring to a decision adverse to the Judaizers those converts who had been baptised into the Name of the Lord Jesus, but who, being Gentiles, had never been circumcised.

Christ will profit you nothing.—for plainly if salvation, and justification, and life, and the promises, and the gift of the Spirit, are obtainable by the works of the Law then there was no need for the Son of God to come to die to secure them for us, see 2. 21, above. How great was the gulf between the Apostle and his opponents may be judged from a comparison of these and the following words with those with which Acts 15 opens, "except ye be circumcised,

... ye cannot be saved", see 4. 11, above, and cp. Rom. 2. 25.

v. 3, **Ye**,—*de*, which usually suggests a contrast more or less marked: not only would they be without advantage from Christ if they consented to be circumcised, they would thereby pledge themselves to do all that the Law prescribes, to fulfil the whole Law in all its parts without distinction whether of ceremonial and moral, or of any other kind. And as this is not possible for any man, the Law would not profit them either.

I testify—*marturomai*, see *Thessalonians*, p. 66.

again—with reference to the statement of the preceding verse, which is here extended, as noted above, and made more emphatic in form; "say" becomes "testify", "you" becomes "every man".

to every man that receiveth circumcision, that he is a debtor—*opheilō*, for a conspectus of the N.T. use of this word see *Thessalonians*, p. 218. Cp. the parable of The Ten Thousand Talents, Matt. 18. 23 ff.

to do the whole law.—the unity of the Law is asserted categorically by James, who declares that to offend in one point is to transgress the Law as a whole, and so to become guilty of all, see 2. 10, 11. In that case it is clear that zeal in one direction will not compensate for failure in another. The Law is not to be conceived of as a bundle of separate strands, whereof if one be broken the rest may still remain intact, but rather as a sheet of glass which, if it be broken in any part, is broken as a whole.

The Lord Jesus also implied the integrity of the Law in His reference to the necessity for the fulfilment of its every jot and tittle, see Matt. 5. 18.

v. 4, **Ye are severed from Christ**,—*katargeō*; for an analysis of N.T. use of this word see *Thessalonians*, p. 262. The aorist or point tense marks the moment of decision to accept the teaching of the Judaizers; when they did that, then and

there they were separated from Christ as a branch is separated from a tree; henceforth Christ would profit them nothing at all. Cp. John 15. 6, Rom. 11. 17. The Apostle's claim is nothing less than this, that Christ must be everything or nothing to a man; no limited trust or divided allegiance is acceptable to Him. The man who is justified by the grace of Christ is a Christian; the man who seeks to be justified by the works of the Law is not.

ye who would be justified by the law;—for this was the end contemplated in submitting to circumcision. The verb is in the present continuous tense, lit., 'are being justified,' which frequently expresses the purpose in view in pursuing a given course; for illustrations of this usage from other N.T. passages see *Thessalonians*, p. 56.

The emphasis of v. 4 is different from that of v. 2. There the stress falls on "Christ", in order to set in contrast the Son of God, the Saviour, on the one hand and the Law on the other. Here the stress falls upon "severed", to suggest the contrast between what they aimed at in submitting to circumcision, namely, that faith in Christ was to be a kind of filling up and rounding off of the Law, and the actual effect of so doing.

ye are fallen away from grace.—again the aorist or point tense is used, lit., 'ye fell away', for the Apostle's mind is still upon the initial act which committed them to the works of the Law. They had surrendered any hope based on the grace of God when they submitted to circumcision themselves or consented to its imposition upon others. The Apostle is not here dealing with conduct or character, but solely with the ground on which justification is sought. Such defection is not primarily moral; a man may continue in the most rigorous obedience to law and in the cultivation of even the distinctive Christian virtues, striving earnestly to please God in his own strength and in accordance with his own ideas, when he has fallen away from grace. The Christian

position is described in language of striking contrast with this in Rom. 5. 2, "we have had our access by faith into this grace wherein we stand".

Eκπίπτω is used in N.T., literally, of flowers that wither in the course of nature, Jas. 1. 11, 1 Pet. 1. 24, of a ship not under control, Acts 27. 17, 26, 29, 32, of shackles loosed from a prisoner's wrist, 12. 7; and, figuratively, of the Word of God (the expression of His purpose) which cannot fall away from the end to which it is set, Rom. 9. 6, and of the believer who is warned lest he fall away from the course in which he has been confirmed by the Word of God, 2 Pet. 3. 17. The present passage is closely parallel with that in Peter, this being addressed to those at the outset of the Christian course, that to those who had long been running therein.||

Indeed it is possible that Peter had these words of Paul in his mind when he wrote. Immediately before he had referred to some letter of Paul's written to those whom Peter himself was addressing. Peter's Second Ep. was sent to those to whom he wrote the First, 2 Ep. 3. 1, which was a circular letter addressed to saints at Galatia among others, and these saints are the only ones on the list to whom there is a letter of Paul's extant. It is difficult then to resist the conclusion that it is to this Ep. that Peter refers. And if so how gracious of that Apostle to commend specifically the very letter in which his own weakness and vacillation on a momentous occasion is plainly recorded! With him, apparently, the edification of the saint was the sole consideration of weight.

Editor's Note.—In gratefully acknowledging the help received at the commencement of another volume, the Editor regrets that although a considerably increased number were printed for January the supply is entirely exhausted. Some Assemblies have ordered three lots. A reprint of the continued papers on the "Approaching Crisis" and "The Holy Spirit," with the free coloured chart, can be supplied. February No. has been reprinted complete, so that all who desire for 1915 can be supplied in this way. A map to illustrate the "Germanic Empire in the 5th Century" will be given in next issue,

A Divine Method of Reaching a Nation.

By C. H. HINMAN, New Zealand.

THE pathway and testimony of the prophet Elijah in 1 Kings 18 is one of the grandest and most striking in Old Testament history. His apparent loneliness as a witness for God in the midst of a nation in apostasy and idolatry, his unflinching courage and confidence in Jehovah, in spite of so much that was calculated to intimidate, lend a charm to it that grips one from start to finish.

For three years and six months, on account of their wickedness, and in answer to Elijah's petition (James 5. 17), the rain had been withheld, but now the time has come in the Divine purpose for the drought to be broken; hence we read the command, "Go, show thyself unto Ahab; and I will send rain upon the earth" (v. 1). This was an appalling command under the circumstances, as Ahab judged Elijah to be responsible for all their calamities and sorrows. In every kingdom he had hunted for him to put him to death, and apparently the people were one with the king. Had Elijah

Stopped to Reason

he might have said: "To show myself to Ahab means certain death;" but this was not the course this mighty man of God was accustomed to take. If the sending of rain (which would mean untold blessing) depended on his showing himself to Ahab, he would certainly do it—live or die.

On his way to the king he met Obadiah, the governor of Ahab's house, to whom the prophet's presence gave a great shock. Obadiah was the Lord's, and feared the Lord greatly; but, alas, he was serving at Jezebel's table; hence there was no fellowship between them. He parades his good deeds before Elijah—all right in their place—but no excuse for his disobedience and wrong position.

Ahab and Elijah finally meet, but instead of using his royal power to take off the prophet's head, he at once becomes his servant. Elijah commands the nation

to be gathered together at Mount Carmel, and Ahab at once obeys. Why, under the circumstances, does he do this? Simply because God was *with* and *for* His servant; hence his ministry was a ministry of power. This is what we need to-day; ministry in touch with the living God that grips and compels in spite of circumstances. Such was the ministry of Jonah after he became a resurrection man. His right words from God shook and humbled the mighty city of Nineveh; such also were the words of Daniel in the wicked city Babylon.

In Elijah's case the prophets of Baal are exposed and confounded; the hollowness and powerlessness of their profession are laid bare in their failure to answer by fire—a test which they had themselves accepted. Then follows a sublime and unique testimony, for the God of Israel, the God of Elijah, the One who brought the people from the iron furnaces of Egypt, *still cared for them*.

Elijah alone in the midst of an armed host, and in the presence of 850 false prophets, builds the altar of the Lord that had broken down. Twelve stones are used, representing all the tribes, still one in the purpose of God, notwithstanding the fact that only part of ten tribes were present. It was not a new altar, a fresh thing started, but the altar of the Lord repaired in fellowship with original purposes, and the God of Israel was with him. The prophets of Baal had been intense in their zeal and earnestness; they had acted as the Dervishes do to-day; but from Baal there was no response.

At this point the eyes of the people would begin to open to a sense of their sin and the

Worthlessness of their false god,

a preparatory condition for further blessing. The mockery and sarcasm of Elijah, too, would add to their confusion. The next work is mystic in its simplicity, boldness, and confidence, and no wonder

that such *faith* was honoured. Elijah at Carmel reminds one of Martin Luther at Worms, or David in the valley of Elah, and the result in each case was magnificent. Oh, the power of that simple prayer: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel. . . Hear me, O Lord, hear me; that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again." "Then," we read, "the fire of the Lord fell and consumed the burnt sacrifice and the wood. . . And when all the people saw it they fell upon their faces: and they said, The Lord He is the God; the Lord He is the God" (1 Kings 18. 39).

The object of Elijah and the purpose of God were now accomplished; the nation was humbled, convicted, restored, and the way opened for the false prophets and idolatrous worship to be dealt with. They had been through sorrow, loss, reproach as a result of their disobedience and idolatry, but here in one manifestation of power it was ended. It has been said that "one with God is in the majority," here it is proved. With no one but God behind him, Elijah the prophet won a marvellous victory that day which had far-reaching effects.

Here perhaps we may remind ourselves that the God of Elijah lives still, and that He is still within reach. At present He is having a controversy with the nations of Europe over national sins of various kinds, but possibly His hand will be lifted when self-judgment and humiliation has been reached. This probably is the important point just now. For many years our own beloved country has been

Bowing down to German gods,

prostrating herself before their modern culture and destructive criticism, and disseminating the same throughout her oversea dominions; now she is having to bow before something else she did not want. We read of Jonah that he "*went down to Joppa;*" *down* into the ship; then "*down into the sides of the ship*" (vv. 3-5), but God put him "*down to the bottoms of the*

mountains'" (vv. 2-6). This last step he did not expect to take, yet it was for his ultimate good. Even so it may be with Britain. When she received her God-dishonouring unbelief, "made in Germany," she did not expect that it would be followed by the submarine, Zeppelin, bomb, and torpedo, but such has been the case. It is true of nations as well as individuals, "Whatsoever a nation soweth that shall she also reap" (Gal. 6. 7). Blessing in the meantime is being withheld, as in the days of Elijah, until conviction, humiliation, confession, and restoration take place. For this we must pray, then probably some showers may fall before the dispensation ends with the Coming of our Lord from Heaven. This great event we expect in the very near future.

Covered with Feathers.

By HY. PICKERING.

WHAT a peculiar material to be covered with, and yet it is given in both Old and New Testaments as the best covering in the worst circumstances.

In Psalm 91 Israel was in danger of the surprise attack of "terror by night;" the open assault of the "arrow by day;" the "pestilence that walketh in darkness," like the midnight gloom of Egyptia; or, worst of all, the rampant plague, which, unchecked by the heat of the sun or the light of the day, "wasteth at noonday." Yet the Psalmist rejoices that even in circumstances so dire "He shall *cover thee with His feathers*, and *under His wings shalt thou trust*" (v. 4).

In Luke 13. 34 the Saviour pointing to the Destruction of Jerusalem, when it is said the streets were drenched in human blood, and the inhabitants were crucified in such numbers that no more wood for crosses could be found, says, "How often would I have gathered thy children together, as a hen doth gather her brood *under her wings*, and ye would not!"

"Covered with feathers" from the pestilence, plague, dangers, and darkness surrounding His own on every hand—then as now.

Sheltered "under His wings" from the might of the mightiest nation and the ravages, pillage, incendiarism, murder, and bloodshed of a siege unexcelled before, unequalled since.

How has this covering shielded in the past?

I. RUTH comes from the famine-stricken land of Moab, "a stranger" in the land, "finds grace" in the eyes of Boaz, meets with "recompense" and a "full reward of the Lord God of Israel, *under whose wings thou art come to trust*" (Ruth 2. 12).

II. DAVID, fleeing from Saul and hiding in the cave of Adullam, might have thought of more tangible evidence of protection in such a time, from such a foe, yet exclaimed, "In the *shadow of Thy wings I will make my trust*" (Psa. 57. 1).

III. THE SAINTS IN ALL AGES in times of distress have said, "From the ends of the earth will I cry unto Thee," and have been enabled to add, "I will trust in the *covert of Thy wings*" (Psa. 61. 2, 4).

IV. THE JEWS may even to-day be a "nation scattered" (Isa. 18. 2), but with all the powers that have been arrayed against them, through all the fires of persecution which they have passed, they have neither been assimilated nor annihilated, and the One who for ages has "covered them with His feathers" shall gather them "from all the nations" (Jer. 29. 14).

A Hyde Park orator, denouncing the feeble efforts of the Jews to resist the Roman oppression, suggested that if they had appealed more to the sword and less to the sacred writings they might have fared much better. One in the crowd asked, "But where are the Romans to-day?" "Nowhere," was the quick response. "And where are the Jews to-day?" "Everywhere," was the sarcastic but satisfactory reply, to the evident appreciation of the hearers.

Child of God, bowed down with care and sorrow on account of "wars and rumours of wars;" loved ones at the front, invalided home, wounded, or missing; the pestilence, distress, sorrow, or plague

nearer home, and cares innumerable to-day, make the promise of Jehovah in Psalm 91 your own, "He shall cover *thee* with His feathers, and under His wings shalt *thou* trust." Look up and sing:

"O spread Thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace."

"The Same."

"But Thou art the same, and Thy years shall have no end"
(Psa. 102. 27).

THERE is a thought which fills my heart with gladness,
And makes my daily life seem bright and fair,

A thought which brings relief in grief or sadness,

A blessed thought that leaves no room for care—

"THOU ART THE SAME!"

Amid the changing scenes and circumstances,

Amid alarm, and fear, and strain, and stress,

How sweet to know that far beyond mischances

Is changeless love, and grace that ne'er grows less!

"THOU ART THE SAME."

How often in the past hast Thou delivered
When hope seemed vain, and faith was almost dead?

When this poor frame was racked with pain, and quivered,

How often hast Thou lifted up my head?

"THOU ART THE SAME."

"Thou art the same," and every to-morrow
Brings fresh, glad proof in blessings from above;

In balm for grief, in comfort for all sorrow,
In healing grace, in tenderness and love

"THOU ART THE SAME."

"Thou art the same"—let doubt and fear be banished,

And in glad service let my life be given,
Until the wants and woes of earth are vanished,

And I shall find, amid the bliss of Heaven,

"THOU ART THE SAME!" A.I.B.

The Unity of God's People

As Set Forth in the Scriptures.

By J R CALDWELL.

ONE glorious object in the death of Christ was "to gather together in one the children of God that were scattered abroad." This is found in a prophecy uttered by Caiaphas the high priest (John 11. 47-53). It is in the very nature of those born of God to desire fellowship and intercourse with those who are children of God. It is the spontaneous desire of the new-born soul. It is one of the marks of the divine life.

The Brotherhood.

The apostle John says: "We know that we have passed from death unto life because we love the brethren" (1 John 3. 14). Brethren are those who are the children of one father; that alone constitutes brotherhood. Into that brotherhood every child of God is born. It is a shame to degrade that holy title "brethren," which the Lord gives to those that believe in Him (concerning whom He says: "He is not ashamed to call them brethren," Heb. 2. 11), into a sectarian name. Let us for ever drop the sectarian use of the word "brethren," and let us understand it in its scriptural sense as applying to every child of God, however ignorant or far astray they may be from the mind of God.

"Love the brotherhood" (1 Peter 2. 17). To love the brotherhood is to love every one that is born of God; and to love them because they are born of God. "Every one that loveth Him that begat (that is God) loveth him also that is begotten of Him" (1 John 5. 1). There is the divine principle laid down, broad and deep, to love the brotherhood because they are the children of God.

The Household of Faith.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6. 10). Let us beware of narrowing down the household of faith to any particular community or gathering of God's

people. The "household of faith" is the household of all true believers in the Lord Jesus Christ. Those who are of the household of faith have the first claim upon us. God looks down upon this earth and sees in it a mighty mass of iniquity, rebellion, and enmity; and the root of it all is unbelief. He also sees scattered up and down the whole surface of this globe those who have this distinctive characteristic, that they have "known and believed the love that God hath to them" (1. John 4. 16). They have looked on the face of Jesus, they have seen Him lifted up on the Cross, they have accepted Him as their Saviour; they love Him because He first loved them. That is God's household of faith. If a father had a dozen children, one in the United States, another in India, another in France, and so on, could it be said that they were not his household though scattered thus? Surely not. So it is with the children of God, scattered as they are here and there throughout the world, and scattered as God would not have them scattered. Nevertheless they are the "household of faith," they are believers in the Lord Jesus Christ.

The Spiritual House.

"Now ye are no more strangers and foreigners, but fellow-citizens with the saints; and of the household of God" (Eph. 2. 19). Fellow-citizens are those who dwell together, having certain mutual responsibilities and privileges. A household is a nearer thing. "And are built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone." It passes from the thought of a household to the thought of a building composed of living stones builded together upon a foundation, "In whom all the building fitly framed together groweth into an holy temple in the Lord."

"Ye also, as living stones, are built up a spiritual house" (1 Peter 2. 5). There is the same thought, Christ the foundation, and the living stones builded together thereupon. You may have been at the mouth of a quarry and have seen stones

ready to be carried away, but you would not call these stones a building. It is not a building until the stones are builded together upon the foundation.

The Flock of God.

“Feed the flock of God which is among you” (1 Peter 5. 2). If you have observed sheep grazing in a large field you do not find them much scattered; if they are scattered, upon the slightest signal of alarm they cluster together. They constitute a flock. They are what is called gregarious; it is their nature to go in flocks. It is the nature of the children of God to form themselves into flocks. As far as I know the word flock does not occur anywhere in the plural

The apostle Paul, in addressing the overseers in Ephesus, says: “Take heed . . . to all the flock over the which the Holy Ghost has made you overseers” (Acts 20. 28). The work of a shepherd is the work of all spiritual overseers, that is to care for the flock not only in the aggregate, but his duty is to know and care for each individual. It is the flock of God, because He has acquired it by the blood of His own Son.

The Lord Jesus is the pattern Shepherd and Overseer. He knows His sheep, and they know Him. After the same manner, although not in the same degree, the under-shepherds are to know the flock, and the flock are to know them. “Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold (flock) and one Shepherd” (John 10. 16).

The idea of unity runs through every Scripture we have read, whether it be children, a brotherhood, a household, a building, or a flock. All these words give us the idea of the gathering together of those that belong to God. The foundation is that which makes the unity of the building; the shepherd is that which makes the unity of the flock; and the members springing from one common parentage is that which makes the unity of the brotherhood.

One Body.

All these figures in their intense unity pass out of sight in view of another unity which we find in 1 Corinthians 12: “For as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ. For by one Spirit are we all baptised into one body, . . . and have been all made to drink into one Spirit” (vv. 12, 13). We have here another figure of unity, the unity of the body. That which constitutes the unity of the body of Christ is that every member is linked with the Head. Christ is the Head; we are the members.

“Speak every man truth with his neighbour, for we are members one of another” (Eph. 4. 25). Shall I seek to wrong one who is a member of me and I of him? In doing this we practically deny the great truth of unity—our oneness with Christ and every member of His body. God has constituted this unity a great permanent fact which I can neither make nor unmake; it is divine and eternal, and our practical behaviour is in the Scripture based upon what God has made a great reality. Because He has made it, our responsibility is to keep it in the uniting bond of peace. Robert Chapman once said, “The next best thing to being a family is to look like a family.”

To be followed by “God’s Unity *versus* Satan’s Unity.”

The Masterstroke of the Flesh.

By WM. SHAW, Maybole.

THE flesh can put on a fair show, and array itself in all the robes of sanctity, deceiving, if it were possible, even the elect. It can boast of its “Christian experience,” can sing of its “all” being on the altar, and can depict in glowing colours the heavenly felicity that awaits the people of God. Yea, the flesh, by a masterstroke of satanic subtilty, can preach against the flesh, can describe its workings, and pray with well-affected unction that the flesh may be crushed and mortified! All this may go on under the garb of spirituality if the heart be away from God.

A Territorial Magnate.

Pictures in the Book of Ruth. — XI.

By DAVID ANDERSON-BERRY, M.D.

(2) "A mighty man of wealth . . . Boaz came from Bethlehem." Boaz was well connected. He was a grandson of Nahshon, the prince of the tribe of Judah, and of Salmon, its famous leader. I call him famous for this reason: When Israel at length entered the Land of Promise the first great fortified place they came to was Jericho. It stood in their way, as Liege stood in the way of the Germans. Look at your map and you will see that, combined with the mountains, river, and sea, it barred their way. For them, approaching it as they did, Jericho was the key to Canaan. It was strongly fortified. It was a place of arms. And, above all, it was ready. It had to be taken. It must be destroyed.

Fresh from their wanderings in the desert, the people had no means of taking it by assault. They had no battering-rams, no catapults, no movable towers. How was it to be taken? To sit down round it and besiege it in the usual leisurely manner would not suit their temperament. They had enemies in front of them. They had foes behind them. They must press on.

Well, remember what happened when the people escaped from Egypt and entered on their desert pilgrimage. To right, to left, of them were mountains, behind them were all the trained forces of Egypt; whilst in front of them was the sea. How did they escape then? The mountains they could not scale. To turn and fight the flower of Egypt's troops, led by Egypt's king, for a nation but yesterday a nation of slaves would have meant annihilation, if not being led back into the bitterest slavery. To cross the sea would have meant a fleet of boats, and there was none. But God was there. "Wherefore criest thou unto Me? speak unto the children of Israel that they go forward: but . . ." Build boats? Make rafts? No. "Lift thou up thy rod, and stretch out thine hand over the sea, and DIVIDE IT."

"Forward!" "Advance!"

These are words often heard to-day. Amidst the roar of cannon, amidst the shrieks of the wounded and groans of the dying, from amidst the smoke of combat, I see a figure running forward, pointing forward, and the word on his lips is "Forward!" "Advance!" He stumbles. He falls. But another takes up the race, takes up the cry "Forward!" "Advance!" It may be into the valley of death, but "Forward!" "Advance!" It is the command. No looking longingly backward to the shelter lately left; no gazing fearfully forward: but steadily, fearlessly advance, for the command is "Forward!"

And must it not be so when the word is God's? As the billows break about their feet, nature shrinks and shudders, for to nature obedience means death. But this is God's way. Work, and you shall believe. Do, and thou shalt know. Advance, and the way shall be opened before you. For if you turn it round the other way it remains still true. If you are faithful, God shall carry you through,

So this is a good motto for the believer: "Go forward!" To the believer? Yes, for although "Forward" is a glorious word, especially when God says it, yet it is not the first word to be used to everybody. You must have been through your Egypt first. You must first have known the sheltering power of the Blood. You must first have partaken of "the Lamb of God that taketh away the sin of the world" (John 1. 29). Until then the word is not "Forward!" 'Tis "Back, back!" or if you would have the scriptural word, it is "Repent!" Until then you have been advancing along the wrong road, deeper into the slavery of sin, farther into the kingdom of Satan, nigher to the flames of Hell. The word for you, if that is so, is "Repent!" for repent means change of mind. Have you not seen a friend running up the street towards the station? He has no time to salute you. He has no time, if he will catch his train. Presently you meet him walking quietly down the street, his

back to the station. "Hallo!" you say, "I thought you were going to town. Didn't you catch your train?" "Yes," he replies, "but just as I was jumping into the carriage I changed my mind, and here I am."

So in the history of every human soul. The first word is—

"Back! Repent!"

Then it was "Me first!" now it is "God first!" So when the word comes, "Go forward!" two things are necessary to remember: (1) That I advance along the way which God commands, although that way seems through death; and (2) That I advance under the light that God grants; for Israel marched along a pathway illumined by a heavenly light, a light that was darkness to the Egyptians.

Now, whilst we have ever to remember that God's commands are His enablings, for with the Word comes the power, yet as He willed to compass Himself about with human limitations for the sake of man's salvation, so the Word thus clothed with power is often clothed with flesh too. There often comes a "but" in God's speech. Yet as the incarnation of the Word is a miracle, so likewise does the operation of His Word through man end in a miracle. It was easy for Moses to lift his rod. It was a facile thing to do to stretch out his hand over the sea. But what a miracle it ends in—"and divide it!" Yet so it was, and the Israelites passed over dryshod. Thus Israel entered on their wilderness journey. Forty years have elapsed. Moses is dead. Entrance into the Land of Promise is barred to them by this stout and well-prepared fortress of Jericho. But God is not dead, and as His methods vary with the differing demands of each case as it arises, in order to go forward Israel has

To go Round.

Another *miracle* is to be wrought—because I don't believe that the walls of Jericho fell down through the pressure of the gaily dressed Sabbath crowds within leaning against the walls, eager to see the marching

of the Israelites, just as the railings of Hyde Park fell down flat when a riotous crowd, denied access to the park, pressed against them. For of the two miracles I naturally prefer the least, seeing, as is the case with explanations of Biblical miracles, the miracle wrought by the explainer is far more wonderful than the Biblical miracle, which, after all, is really no miracle at all, seeing it is God's doing and not man's. God's hand over His people pressed down upon the waters until the sea bed was bare, and upon the stout walls of Jericho until they were level with their native earth. The one was as easy as the other—to God.

Now in marching round Jericho the ark, surrounded by the priests, led the way, followed by the hosts of Israel. Immediately, therefore, after the ark came Salma (or Salmon) as commander and prince of the tribe of Judah. I dare say it was this position that led the Jews in their traditions to say that Rahab married Joshua. But it was not he whom Rahab married. It was Salmon. I can fancy her from the shelter of the scarlet-threaded window of the house upon the wall marking with eager eye Salmon's martial figure, as under the folds of the banner of Judah he marched along at the head of the host.

As some one says: "One of the greatest charms of the Bible is to be found in its genealogies. Commonly considered to be as dry as dust, it may safely be affirmed that in that dust lie hidden grains of the purest gold." For there we find that Achan was a distant relative of Salmon's. Thus we learn that whilst one got a blessing, the other got a curse from fallen Jericho. Which is the Old Testament way of saying: "To the one the savour of death unto death; and to the other the savour of life unto life" (2 Cor. 2. 16). And "wherefore

Come Out

from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6. 17, 18). From under the shelter

of the scarlet thread valiant Salmon received his bride, the mother of his Boaz, aye, more, the far-off ancestress of his Lord, the captain of the Lord's host, who at the commencement of this campaign had appeared unto Joshua, and had closed the interview by saying, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy" (Josh. 5. 15). Whereas Achan had taken his treasure far otherwise, that rich garment, that weighty silver, that precious gold. And all that remained to him was a lonely cairn in a valley where the sun scarce ever penetrated and the waters lay still and gloomy. That dishonoured grave was the end of his hopes, of himself, and of his line. Therefore, see that ye "set your affection on things above, not on things on the earth" (Col. 3. 2).

Two Visitors to Bethlehem.

Once more: these genealogies tell us that because of this happy mating, Boaz became Lord of Bethlehem.* In one place you find that Salmon's son is called *Boaz*; in another he is called *Bethlehem*. I was reminded of this Hebrew custom when travelling in Scotland I had once as companion a gentleman whose name I learned was (let us say) Campbell. Presently there entered from the corridor another traveller who addressed him as Kinraig, and was addressed in return as Greenmount. They were old friends, and had much to say to each other, but amidst it all did not forget the stranger. Thus I learned that Greenmount had another name (Wylie), and that they were both extensive farmers, the name of Campbell's farm being Kinraig, whilst that of Wylie's was Greenmount. So amongst friends you would hear Salmon's son called Boaz, and anon Bethlehem, Boaz being his *family*, and Bethlehem his *territorial* name. Thus was he rightly described as "a mighty man of wealth," for I suppose that if Boaz took you and me up the hill behind the town he could point to the green pasture lands, and say,

*The facts I have taken from the genealogies in the Bible are confirmed (I find) by Dr. Mills, Lord A. Hervey, and Bishop Wordsworth. I mention this for the sake of those who, like myself, love to study these genealogies, and find grains of gold amidst the dust of death.

"Mine," and to the fields of golden barley, and say, "Mine;" and to the white houses nestling amidst the olive groves, and say, "Mine, all mine!" But when his children came to Bethlehem centuries later there was not room to be found for them even in the inn, and his "Son" was cradled in a manger.

How like the world. Honour passes, possessions pass, money passes, and even a grave may be denied to a king's descendant, and all that remains of him may be lost to view in the bone heaps of an anatomy school. Thus the New Testament adds its testimony: "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2. 17). So I love to think that Bethlehem, doing God's will in marrying the Rose of Moab when another despised her, brought himself and her into the great line of blessing that culminated in the Child of Bethlehem who had no cradle but a manger, no grave but as a loan, the Son of God, God the Son.

So here is a word to the rich and to the poor: All's well if you are in the line of blessing! Advance! Forward!

Gathered Gleanings.

From the corners of many fields (Lev. 23. 22), by HyP.

IT takes a number of big things to lift us up, but one little thing will cast us down (Psa. 42. 5).—A. Bayne.

You wonder how we do not reach the third Heaven on Sunday mornings. How could we, with a millstone of unforgiven sin on the neck of the assembly.—T. Baird.

Never let what you do not know disturb your confidence as to what you do know.—A. T. Pierson.

Joseph let his coat go rather than his character (Gen. 39. 9). He knew he could get another coat, but if he committed the sin he could not get another character.—David Inglis.

The Roman Empire in the Light of Prophecy.

Paper III.

By W. E. VINE, M.A.

A Comparison of the Visions.

THE following points are noteworthy in comparing the visions under consideration in the last paper relatively to the tenfold division. First, there is a parallelism in the order of the revelations given to the two seers, Daniel and John. A preliminary vision is given to each—more than one in the case of John—in which, in the matter of this territorial partition, symbols occur without explanation. Each then receives a further vision, in the interpretation of which the eventual division into ten kingdoms is plainly disclosed. To Daniel it is said: "As for the ten horns, out of the kingdom shall ten kings arise;" and to John: "The ten horns that thou sawest are ten kings, . . . which receive authority as kings with the beast for one hour."

Second, the ten kingdoms are seen to be contemporaneous, as is indicated by the co-existence of the ten toes of the image, and of the ten horns of the beast, and further, by the fact that the ten kings mutually agree to a certain line of policy in handing over their authority to a supreme potentate (Rev. 17. 12, 13).

Third, it is evident that the fourth kingdom is the last of the Gentile world-powers, and that it will exist in its tenfold state at the end of the times of the Gentiles. We observed this above in the case of the image, from the fact that the stone, symbolising the kingdom of Christ, smote the image upon its toes. So now, in the vision of the four beasts, it is the fourth beast that is slain, his body destroyed, and given to be burned (Dan. 7. 11). The Personal Agent of this destruction is here made known: "I saw in the night visions, and, behold, there came with the clouds of Heaven One like unto a son of man, and He came even to the Ancient of Days, . . . and there was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him:

His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (vv. 13, 14). The finality of the fourth kingdom is clearer still from the interpretation given in the remainder of the chapter. The final world-ruler is, of course, prominent in this vision; in his destruction is involved the destruction of his kingdom; his power and aggression are terminated when the Ancient of Days comes (v. 22); then it is that "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole Heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (vv. 26, 27). Similarly, again, in Revelation 13 and 17, in the corresponding visions of the beast and its ten horns, the ten kings and their federal head, ruling at the time of the end, "shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings; and they *also shall overcome* that are with Him, called and chosen and faithful" (Rev. 17. 14).

The crushing of the image by the stone, the slaying of the fourth beast before the Ancient of Days, and the conquest of the ten kings and their chief by the Lamb, are therefore different views of the same event. The tenfold division of the fourth kingdom is obviously still future, and marks the condition of the world-government at the close of the times of the Gentiles, and immediately prior to the kingdom of Christ.

The Testimony of Early Christian Writers.

That the Roman Empire would in its final form be divided into ten kingdoms was held by Christian writers of the earliest post-apostolic times. Their

opinions are here given, not as forming any basis of exposition, but as expressions of early Christian conception of the Scriptures under consideration.

What is known as "*The Epistle of Barnabas*," probably written early in the second century A.D., quotes from Daniel concerning the ten kingdoms to show that they would exist at the consummation of the present age. *Irenæus* (circa A.D. 120-202), a disciple of Polycarp, who had been a companion of the apostle John, observes that "the ten toes are ten kings, among whom the kingdom will be divided." *Tertullian*, a contemporary of Irenæus, remarks that "the disintegration and dispersion of the Roman State among the ten kings will produce Antichrist, and then shall be revealed that Wicked One, whom the Lord Jesus shall slay with the breath of His mouth and destroy by the brightness of His manifestation." *Hippolytus*, who was a follower of Irenæus, and flourished in the first half of the third century, makes similar reference to the ultimate division. *Lactantius*, of the latter half of the third and the early part of the fourth centuries, writes as follows: "The Empire will be sub-divided, and the powers of government, after being frittered away and shared among many, will be undermined. Civil discords will then ensue, nor will there be respite from destructive wars, until ten kings arise at once, who will divide the world among themselves to consume rather than to govern it." *Cyril* (circa 315-386), who became bishop of Jerusalem in 350, quoting from Daniel, and speaking of the Empire and its future division, implies that teaching on the subject was customary in the churches. *Jerome* (342-420) observes that "at the end of the world, when the kingdom of the Romans is to be destroyed, there will be ten kings to divide the Roman world among themselves." Similarly writes *Theodoret* in the fifth century, and others of that time make more or less direct reference to the subject. While the views of these writers differ considerably on

other points of detail, all are unanimous as to the eventual division of the Empire among ten contemporaneous potentates.

Processes at Work Since the Twofold Division.

The mediæval and modern history of the lands originally constituting the Roman Empire is a history of the formation of independent states in such a way as to point to the eventual revival of the Empire in the tenfold division we have been considering. The process has been a long and involved one, for the counsels of God have had a far wider range than the mere shaping of national destiny. It has been the Divine pleasure, for instance, that the Gospel should be spread among all nations for the purpose of taking out from among them a people for the Name of Christ, and for the formation thereby of His Church. In contradistinction to this, and from the standpoint of the world itself, which, though under God's control, remains in alienation from Him, there has been a gradual development of the political, social, and religious principles which are ultimately to permeate the nations. Deferring the consideration of these and other contingent matters, we will confine ourselves in our next paper to national development.

The next paper will deal with "Attila and the Huns," and be illustrated with a new map of "The Western Roman Empire under Germanic Tribes."

The Son of God in Hebrews I.

The Basis of the Faith—XVIII.

By C. F. HOGG.

Heb. 1. 8: "Of the Son He saith, Thy throne, O God, is for ever and ever". The words are a quotation from Psa. 45.6. It will be well, therefore, first to consider them in their original connection. In the Messianic Scriptures, those portions in which the coming of Messiah is foretold or foreshadowed, there is frequently associated with the prophetic word a prophetic person and a prophetic event, sometimes one, sometimes both. For instance, Isa. 7. 14-17, "The Lord Himself shall give you a sign; behold, the virgin shall conceive, and

bear a son, and shall call His name Immanuel. Butter and honey shall He eat, when He knoweth to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken", which has its primary fulfilment in the birth of Maher-shalal-hashbaz recorded in 8. 1-4. It is not possible to consider these passages here in detail, but special attention may be called in passing to the repetition of the message of 7. 16 in 8. 4. Maher-shalal-hashbaz and the events of the immediate future, however, do not exhaust the prophecy which is subsequently found to have a deeper content and to contemplate a more distant time and an incomparably grander figure. Maher-shalal-hashbaz is the prophetic person associated with the prophetic word.

In Hosea 11. 1 the word of the Lord is recorded, "When Israel was a child, then I loved him, and called My son out of Egypt", with reference to Exod. 4. 22. An event in the history of Israel is thus seen to bear within it the prophecy of an incident in the history of Messiah, which prophecy was declared in its own time, Matt. 2. 15.

So also with Psa. 45; originally written in laudation of some king of Israel, Solomon or another, on the occasion of his marriage, when the fulness of the time came in it was found to have a profounder meaning, a loftier range, a more worthy theme. Thus in association with the prophetic word the hero of the Psalm becomes a prophetic person; beyond and above him stands the majestic figure of the Messiah, the ideal, and so the true, King of Israel.

The details of any particular Messianic prophecy, however, are not always capable of consecutive application to the Lord Jesus. Reverting to Isa. 7, it is obvious that, since there never was a time when the Lord Jesus could not distinguish between good and evil, as these presented themselves, verses 15, 16 cannot be applied to Him. What is certain, however, is that verse 14 covered a reference to the means whereby the prophecy of Psa. 40. 6,

"Ears hast Thou digged for Me", was to be fulfilled, namely, by Messiah's birth of a virgin.*

So also with Psa. 45; not all of it is applicable to the Messiah, not all of it is strictly, and in the full sense of the words used, applicable to the king who, in this connection prefigured the Messiah. It may be difficult now to determine the sense in which the Psalmist addressed the king of his day as "God" (*Elohim*), but whatever it may have been, the sense in which the writer of the Epistle used that title of the Lord Jesus was not necessarily the same. In the former the word is, in the nature of the case, limited to a meaning that the known beliefs of the writer would permit, such as 'Judge', or 'Mighty One', as in Exod. 7. 1, 21. 6, A.V. and R.V.M. In the latter the intention of the writer must be learned from his own context.

The subject of Heb. 1 is the Son of God, its purpose is to declare His superiority over the highest order of created intelligences known to man, namely, the Angels. First the writer asks whether God has ever spoken of anyone of the Angels in the filial relationship, v. 5. The language is carefully chosen, for though the hosts of Heaven are called "the sons of God" in several places, Psa. 89. 6, for example, the title is never applied to any individual of them, no one angel is ever so distinguished from the rest. On the contrary, the Angels are commanded to worship the Firstborn, that is, Messiah. They are ministers and messengers; for Him a higher honour is reserved—"To (*pros*) the Son He saith, Thy throne, O God, is for ever and ever". The words must be read in relation to their context. At the opening of the Epistle the meaning of the title 'Son' (that is, Son of God) is defined, v. 3. It is the appropriate designation of One Who is "the effulgence of His [God's] glory and the very image of His substance", and Who in that case cannot be conceived of as less than God. What is the alternative to the trans-

* So Heb. The LXX has "a Body didst Thou prepare for Me", and in this form the prophecy is quoted in Heb. 10. 5. The difference is that whereas in the former the part—the ear—is put for the whole—the body—in the latter the figure of speech is dropped and the statement is made in plain language.

lation of the English version? 'Thy Throne is God for ever and ever' might perhaps be justified in the Psalm, on the analogy of such expressions as "O Lord, My Rock", Psa. 19. 14, though even there the sense would not be clear, but in the Epistle it could not be justified at all. True, the word God is in the nominative case, as to its form, but then the distinctively vocative form occurs only in Matt. 27. 46, while the nominative form is used for the vocative form elsewhere, as, for example, in 10. 7, "Lo, I am come . . . to do Thy will, O God." It seems plain then that the writer of the Epistle to the Hebrews also uses the Divine title of the Lord Jesus Christ.

Attracted to the Rejected One.

A Word of Encouragement for Young Believers.

By CHARLES HICKMAN.

IN Ittai I see the picture of a Christian attracted to Christ as the Rejected One. He had been in the ranks of the enemies of David, but David had received him, and Ittai loved him. But a usurper came to the throne, David was thrust out, and then the question arises: Shall I remain in Jerusalem or go out to David? To remain in Jerusalem was to declare himself against David, so he went out to David. When challenged by David, he said, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (2 Sam. 15. 19-21).

I cannot understand how any Christian can love Christ and walk with the world which murdered Him. One night when I was preaching in a hall outside of London, where God was working and some were being saved, three young ladies waited behind. I went to speak to them. One of them said, "We know the way of Salvation is through the Blood of Christ, but we are afraid that if we are converted we shall lose a good deal. We are rich, and we spend a lot of money going to theatres, &c." I said, "I must admit that if you are converted you will lose

some of the things you have named, but shall I tell you the loss it will be. Here is a man, and he has only got a penny. I see that man walking down a street. He stoops to pick up something and loses his penny. "Well," I say, "I am very sorry for you." "Ah," he replies, "you do not understand the matter at all. When I stooped down and lost my penny I picked up a shining sovereign." It was a clear gain of 239 pennies.

Let me say to you, young believer, you do not belong to the world, but there is loss attached to it. We lose "the pleasures of sin that are but for a season" (Heb. 11. 25), but we gain the "pleasures that are at God's right hand for evermore" (Psa. 16. 11). I call that gain.

If there is one thing that I value it is that God leaves me down here to be identified with Christ in His rejection. We do not have that honour in Heaven, and God gives us now the dignity and honour of treading the pathway of the rejected Christ. Angels would covet it, may we rejoice in it.

CORRESPONDENCE.

Our Young Men at the Front.

To the Editor of THE WITNESS.

HAVE read the articles on Conscription with great interest. Think some one should point out the importance of caring for the lads who have enlisted, for while we are discussing the question the fact is apparent that scores, probably hundreds, of our young men have joined the colours, and surely it behoves elder brethren who cared for them while at home to do so now, all the more that they are surrounded by such fierce temptations.

One fears that many a bright Christian testimony will be wrecked unless efforts are made by prayer and correspondence to exhort our young fellows to maintain a bright testimony for their Lord. A letter from one of our M.S.C. young men tells of the temptation and sin with which they are surrounded, but thanks God for opportunities for testimony.

A good plan would be to furnish all who have gone from us with tracts and urge an immediate start in testimony. This, with the knowledge that they were being continually remembered in prayer, would be most likely to help them to witness a good confession and lead some of their careless or sobered companions to the Lord.

Links of Help Depot, Bolton

HERBERT G. HALL.

Reunion of Brethren in Christ.

To the Editor of THE WITNESS.

DEAR SIR,—Journeying from our local assembly, in a small town of about 6000, musing upon our small number (5), while there was another table spread in the same place with probably 7 or 8, I was impressed with the thought: What a dishonour to the Name of Christ, and what a glorious thing it would be for the Master, for the Church, and even for the world, if there could be a reunion of brethren.

Nations, and units of nations, in time of peril and stress can sink their differences and unite as one to face the common foe, yet brethren, taught in the Scripture, acknowledging "one Lord, one faith, one baptism," can seemingly be content to go on in division one from another. Efforts have been made to remove that which hinders, but have they been made in the Spirit of the Master, such as we get an example of in John 13, remembering the new commandment, and with a sincere desire for His glory?

The *Witness* has a wide circulation among those who gather to the Name of our Lord and Master, could you, through its medium, initiate a movement towards this end? The present time seems to be especially opportune for this, and surely it would be in accordance with the mind of the Lord (John 17. 20, 21).

Many individual believers would be only too glad to welcome fellow-Christians if it were not for the barrier set up by the guides, a terrible responsibility for them to bear at a time when God is so loudly speaking both to Church and Nation. Yours in Christ, J. W. LEWIS.
Beamster.

(Suggestions on this timely theme valued.—ED.)

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING.

The Ancient of Days.—Who is the one to whom the son of man comes in Dan. 7. 13? and who is the son of man?

The Church of Christ and of God.—What is the difference between the Church of God and the Church of Christ as in Ephesians 1. 22, 23, and 1 Corinthians 1. 2?

The Father's House and Kingdom.—Is there any difference between the Father's House in John 14. 2 and the Father's Kingdom in Matthew 13. 43?

The Watching Ones.—Will only those who are found watching be caught up when our Lord comes, as some seem to teach from Hebrews 9. 28 and other Scriptures?

The Kings of the North and South.—Who are the kings of the South and North? (Dan. 11. 5, 15); also, who is the one who will stand in the glorious land? (vv. 16, 41).

Buying a Sword.—Will you kindly explain the words of the Saviour in Luke 22. 36: "He that hath no sword, let him sell his garment and buy one."

Hope for the Unsaved after the Lord Comes.—Have we any authority in Scripture to hold out any hope that those who have heard the Gospel and still are not saved when the Lord comes will have a chance afterwards? It is not a question of salvation after death, but after the coming of the Lord. Some say they will through the preaching of the two witnesses of Revelation 11.

ANSWERS TO CORRESPONDENTS.

Light Without the Sun.

QUESTION 659.—In Genesis 1. 3 we read that God made light, and later on, in v. 16, that He made the sun and moon. Should we not have expected the other order—first the sun and then light from the sun? Some maintain* that if the sun ceased to shine we would still have light. I cannot see this at all.

Ans.—"The laughter formerly excited by the idea of light apart from the sun has died away with increasing knowledge." Strange it seems that a "difficulty" now discarded by the infidel should be kept alive by a Christian with a Bible in his hands. It was not the sun that gave light at midnight to the camp of Israel in the wilderness (Exod. 13. 21). And of the New Jerusalem we read: "They need no candle, neither light of the sun; for the Lord God giveth them light" (Rev. 21. 23). The question moreover is based upon a misreading of the Scripture. The Bible does not say that the sun and moon were created on the fourth day, which would be inconceivable. "The Bible statement is of the appointment, not the creation, of the heavenly bodies, to discharge their ordered functions. We may suppose that only at this stage were they visible from the earth." This quotation is from "Higher Criticism," by Dr. Robert Sinker of Cambridge, an eminent Hebraist and scholar.

(SIR) ROBERT ANDERSON.

Consecration to God.

QUESTION 660.—When giving ourselves up entirely to God that He may use us as He will, should we say, consecrate, dedicate, or surrender?

Ans.—These words are never used in the New Testament in the sense in which the questioner speaks. Whilst holding fast the form of sound words, it is necessary to beware of being occupied with words over much. If the genuine article is in evidence, none who are spiritually minded will be disposed to find fault with the word used to express it. The thing itself is of the greatest value; how it is expressed is of secondary importance. Our business is to see to it that we obey the injunction: "Present your bodies a living sacrifice, holy and acceptable unto God" (Rom. 12. 1), withal refusing to have part with

any who are disposed to quarrel with the form of words by which such a sacrifice is described.

L. W. G. ALEXANDER.

ANSWERS TO SPECIAL QUESTIONS.

Assembly Gospel Work.

QUESTION 661.—What is the responsibility of the Assembly towards the Gospel Work of that Assembly?

Ans. A.—The entire responsibility of Gospel work rests on the shoulders of the Assembly, and upon every member of the Assembly. The newly founded Assembly at Thessalonica bore the Gospel burden bravely in their day. "For from you sounded out the word of the Lord" (1 Thess. 1. 8). As it was in the beginning, so now it should be, and should be till the Lord comes. Every "bread-breaker" should be a "Gospel bearer" in some way or another. The amount of evangelical sloth that prevails in some assemblies is appalling. "He that gathereth in harvest is a wise son; but he that sleepeth in harvest is a son that causeth shame" (Prov. 10. 5). There are many sleepy sons of God.

T. BAIRD.

Ans. B.—The great commission to make known the Gospel was given to all the people of God, and was carried out by all those who were scattered at the death of Stephen in those early days of Gospel fervour and first love. This great honour is still conferred upon all saints. The privilege is great, for we are thus allowed to be co-workers with God, but the responsibility is equally as great. This high favour is not confined to those brethren who have been qualified by the Spirit, and called by our Lord to publicly preach the Gospel, or to those in the oversight who take the conduct of the Gospel work in the Assembly, but every one in fellowship has a place and position in this great work.

Joshua had his appointed work in leading the men of war against the Amalakites on the battlefield; Moses was on the hilltop with outspread hands in intercession before the Lord, while Aaron and Hur were with him, supporting him in this high and holy privilege. Doubtless, every godly woman in Israel mingled her prayers with theirs before the same throne of grace. Joshua's battle was theirs. The privilege of Moses was theirs. None were excluded. So each member of the Assembly is responsible to make known this glorious Gospel to a dying world. This mutual help can be rendered in three ways.

1. **Prayer.** In days gone by, when we experienced victory all along the line, and saw such trophies won for Christ on the Gospel battlefield, there was far more heed taken to Matthew 6. 6: "When thou prayest, enter into thy closet." Our secret chambers were more frequented, and our prayer meetings were far better attended than now. Oh, for a revival of earnest, united, and believing prayer!

2. **Personal Effort** to bring in the unsaved.

All can give away the Gospel tract and hand to friends and neighbours the printed invitation to attend the Gospel service! All can by lips invite those about us to be present, and even to call for them, and so encourage the unconverted to come, for "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10. 17). The young convert at Sychar's well at once went home and invited those about her to come and see this wonderful Man who had spoken such words of peace and pardon to her soul.

3. **Personal Attendance.** The unsaved do not care to go into a meeting which is so thinly attended, but do not mind going where there is a crowd. "Crowds attract crowds!" And in this each and all can help. Empty chairs are not at all inspiring to a preacher, but a well-filled hall of earnest listeners fills his soul with fire and fervour. Then, if present, Christians have the opportunity of wisely and graciously speaking personally to any who may have been interested in the service, and so help to bring the net to shore, and by and by all who thus avail themselves of this great privilege, and who are faithfully fulfilling their individual responsibility in this important matter will rejoice to hear our blessed Lord say, "Well done, good and faithful servant" (Matt. 25. 21); "She hath done what she could" (Mark 14. 8).

GEO. HUCKLESBY.

Editor's Note.—Whilst entirely agreeing with Ans. A as to the need of *all* joining whole-heartedly in Assembly Gospel Work, and with Ans. B as to the spirit and unity in which this should be done, it may be that the questioner had before him the more practical aspects of

1. **Finance.** Gospel work in all its branches and all its supplies should be the first claim on Assembly gifts after the actual expenses of rent, rates, poor, &c. The more liberal this is the more prosperous in the long run will be the Assembly. Usually the greater the interest in mission work at Home the greater the sympathy and help for mission work Abroad, so that one does not conflict with the other.

2. **Arrangement.** Without fixing any Medo-Persian law, three methods have been tried: (1) *Open meeting.* When anyone who claimed to be led took part at the last moment, sometimes after a wait of 15 minutes, or even longer. This method is gradually being dropped, especially in larger gatherings. (2) *Turn about.* Sometimes fairly satisfactory, on account of the number who can tell out the Old, Old Story. Not very common to-day. (3) *Delegating* 2 or more brethren, who have manifested interest and gift for the work, to take the lead, invite speakers, &c., in fellowship with oversight brethren. This is mostly practised, and more profitable, and if carried out in the spirit of prayer, unity, and zeal indicated above, seems to us to be more in accord with the injunction at the close of the chapter describing spiritual gifts in operation: "Let all things, with comeliness and by arrangement, be done" (1 Cor. 14. 40, Rotherham).

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Gal. 5. 4 (contd.). These expressions must be understood as explicit denials of salvation to those who in the face of the Apostle's statements of what was involved persisted in acknowledging circumcision, and so committed themselves to the works of the Law as necessary to justification. Only by grace, and that the grace of the Lord Jesus, Acts 15. 11, can any man be saved. How then could they be saved to whom Christ was of no advantage, who had been severed from Christ, who had fallen away from grace? All such as turn to the Law for blessing find in it only a curse, 3. 10, above, condemnation and death, 2 Cor. 3. 7, 9, for the Law of God "worketh wrath", Rom. 4. 15, but the grace of God brings salvation, Tit. 2. 11.

The Christian is not to:

- a, receive the grace of God in vain, 2 Cor. 6. 1;
- b, fall away from grace, Gal. 5. 4;
- c, do despite unto the Spirit of grace, Heb. 10. 29;
- d, fall short of the grace of God, Heb. 12. 15;
- e, turn the grace of our God into lasciviousness, Jude 4.

On the contrary he is to:

- a, continue in the grace of God, Acts 13. 43;
- b, stand in grace, Rom. 5. 2, cp. 1 Pet. 5. 12;
- c, be strengthened in the grace that is in Christ Jesus, 2 Tim. 2. 1;
- d, draw near with boldness unto the Throne of grace, Heb. 4. 16;
- e, be established in heart by grace, Heb. 13. 9;
- f, grow in the grace of Christ, 2 Pet. 3. 18.

v. 5, **For**—introducing the ground upon which the uncompromising statements of v. 4 are made. This is presented in the form of a declaration of the true Christian position, which is plainly incompatible with that of the Judaizing legalists.

we—*i.e.*, we Christians, we who repudiate the Law and all its claims and promises and trust wholly in Christ for justification and the fulfilment of the pro-

mises of God. The pronoun is emphatic, 'we, whatever others may do'.

through the Spirit—*pneuma* is here without the article, it does not on that account follow that the Holy Spirit is not intended and that the capital initial is wrong, for the article is sometimes absent where the Person is certainly meant, as in Acts 19. 2, and is sometimes present where that is not the case, as in John 6. 63. See *Thessalonians*, pp. 35, 272. If 'in spirit' should be read here, then the meaning is that whereas the Jew sought justification in the flesh, *i.e.*, by the observance of ordinances and obedience to moral precepts, the Christian is justified by an act of the spirit, *i.e.*, through faith, as indeed, the Apostle states. If, however, as is equally possible, "through the Spirit" is to be read, then the meaning is, 'through the agency of the Holy Spirit', *i.e.*, the believer is quickened by Him, and is taught by Him to cherish this hope, and is maintained by Him and enabled to continue therein. The Holy Spirit is received by an act of faith, and by the continued exercise of this receptive faculty, faith, the blessings He brings are appropriated. Thus the whole spiritual life of the Christian is a life of faith, life through the Holy Spirit. See note at 3. 2, 3, above.

Whichever view of the passage is taken, it is important to remember that the sphere of the operations of the Spirit of God is the human spirit, Rom. 8. 16, 2 Cor. 1. 22. What He does He does, always and only, in that sphere. Every impulse along the line of obedience to the will of God in the spirit of a man is the result of His operations. And since the Person Who acts and the sphere of His activities are known under the same name, it is not always possible to say beyond question which the Apostle intended. Moreover, it is conceivable that he was not always concerned to make a sharp distinction between the Spirit Who works and the spirit on, or in, which He works, just as it is not always possible to distinguish between the Giver

and His gifts, for where the gift is the Giver is also, without Him the gift would be barren. It is a disadvantage inherent in human language that one word has to do duty for the Holy Spirit of God and for the spirit of man, for the Giver and for His gifts.

by faith—*ek*, as at 2. 16, above, see note there.

wait for—*apekdechomai*, 'to look forward to', with the idea of expectancy always prominent, Rom. 8. 25, see *Thessalonians*, p. 46. In each of the other places of its occurrence in N.T. the object of the expectation is either the coming of the Lord, 1 Cor. 1. 7, Phil. 3. 20, Heb. 9. 28, or some immediate consequence thereof, as the change that is to be wrought in the bodies of the living saints, Rom. 8. 23, and the display of the sonship of the redeemed to all creation, v. 19. This use of the word elsewhere creates a strong presumption that here also *apekdechomai* directs attention to the consummation of the purposes of God to be ushered in at the return of the Lord Jesus.

For further notes on this subject, and on this and related words, see *Thessalonians*, pp. 86, 228, 263. ||

the hope—*elpis*, for which see *Thessalonians*, pp. 32, 279. An ellipsis is to be supplied, 'wait for the realisation of the hope'; see note on "receive", 3. 14, above.

of righteousness—*dikaïosunē*, the character or quality of being right or just, formerly spelled 'rightwiseness', which makes the meaning unmistakable. See also at 3. 6, above. *Dikaïosunē* is found in the sayings of the Lord Jesus:—

a, of whatever is right or just in itself, whatever conforms to the revealed will of God, Matt. 5. 6, 10, 20, John 16. 8, 10;

b, whatever has been appointed by God to be acknowledged and obeyed by man, Matt. 3. 15, 21, 32;

c, the sum total of the requirements of God, Matt. 6. 33;

d, religious duties, Matt. 6. 1 (distinguished as almsgiving, man's duty to his

neighbour, vv. 2-4, prayer, his duty to God, vv. 5, 13, fasting, the duty of self-control, vv. 16-18).

In the preaching of the Apostles recorded in Acts the word has the same general meaning. So also in James 1. 20, 3. 18, in both Epp. of Peter and in both Epp. of John and the Revelation. In 2 Pet. 1. 1 "the righteousness of our God and Saviour Jesus Christ" is the righteous dealing of God with sin and with sinners on the ground of the Death of Christ. "Word of righteousness," Heb. 5. 13, is probably the gospel and the Scriptures as containing the gospel, wherein is declared the righteousness of God in all its aspects; it is—"the oracles of God", v. 12.

Suggestive Topics.

For Bible Students and Christian Workers.

THE PROGRESS OF FAITH.

- | | | | |
|-------------------------------|----|----|---------------|
| 1. No faith, | .. | .. | Mark. 4. 40 |
| 2. Little faith, | .. | .. | Matt. 6. 30 |
| 3. Weak faith, | .. | .. | Rom. 4. 19 |
| 4. Increased faith, | .. | .. | Luke 17. 5 |
| 5. Growing faith, | .. | .. | 2 Thess. 1. 3 |
| 6. Strong faith, | .. | .. | Rom. 4. 20 |
| 7. Great faith, | .. | .. | Matt. 15. 28 |

T. B.

A HAPPY COMBINATION.

Four verbs and four adverbs from Hebrews

- | | | |
|----------------------------------|----|-------------|
| 1. Come boldly, | .. | Heb. 4. 16 |
| 2. Seek diligently, | .. | Heb. 11. 6 |
| 3. Serve acceptably, | .. | Heb. 12. 28 |
| 4. Praise continually, | .. | Heb. 13. 15 |

G. H. (H.M.S. "BONETTA.")

Editor's Notes—Answers to questions on "Coming Judgment" and "Three Thrones" are in type for next number. Several answers to "Buying a Sword" received, others should reach us not later than Apl 15. Maps of the Germanic Empire in next No., and the former and present Turkish Empires in a future No., illustrating the "Roman Empire in Prophecy," should be instructive and edifying at the present time. The number of letters received telling of help through our pages, and suggesting names of fellow-Christians who may not have seen the *Witness* is most encouraging. We feel happy in sending a current No. to any worker to examine, so do not hesitate to send many more names. A few new writers have sent in papers which will appear at earliest convenience.

The Golden Present.

By HAROLD P. BARKER, Author of "Jesus is Coming Again," &c.

MANY there are who seem to live in the past. They can tell you thrilling tales of wonderful deeds done in the days of their early life. There were giants in those days! Mind and memory cling to those scenes of bygone years and find their favourite theme in the powers and prowess of the personages who lived and laboured then.

Macaulay, in his "Armada," bespeaks the attention of the lovers of their country as he sings of "the thrice famous deeds she wrought in ancient days." So with those to whom I refer. They are never happy unless they are exalting the past at the expense of the present. Their language somewhat resembles the Psalmist's when he says: "We have heard with our ears, O God, our fathers have told us, what work Thou *didst* in their days, in the times of *old*" (Psa. 44. 1).

But David was a man of faith. He knew that Moses' God of yesterday was

His God of To-day.

He believed that victory belonged as much to the present as to the past. So his psalm continues: "Thou art my King, O God: *command* deliverances for Jacob. Through Thee *will* we push down our enemies: through Thy Name *will* we tread them under that rise up against us" (vv. 4, 5).

Faith does not view the past through rose-coloured spectacles! She derives comfort and courage from her knowledge of what God has been to His people of old, but she is well aware that no miller can grind his corn with water that has gone by. She therefore lays hold of her *present* resources and uses them in view of *present* emergencies.

Faith thrives in an atmosphere of conflict. Is the enemy calling up his reserves, and marshalling his phalanxes in battle array? Faith thinks of her great Leader, arms herself with God-given weapons, and rushes to victory! Do discouragements

multiply? Faith borrows the wings of the eagle and soars above them into the blue of Heaven. Does the love of many wax cold? Faith cleaves to Him whose love is as true; and warm, and faithful as ever it was, and finds herself strong in the knowledge of that love.

To faith the *present* is

Big with Golden Opportunities.

She knows the "Lord God Almighty which was, and IS" (Rev. 4. 8). She understands that this is a day of good tidings, the day of the great things of God. Christ is seated at the right hand of majesty and power. The Holy Ghost is on earth, dwelling in and with the people of God. The Scriptures lie open like a sure and infallible chart. The enemy is a defeated one, bruised beneath the heel of the mighty Victor. And all that *is* forms but a prelude to that which is to come. The golden present is the ante-chamber to the glorious future. The joys and privileges of to-day will soon be merged in the unspeakable bliss of the eternal to-morrow.

If our eyes look backwards let it be with deep thanksgiving. Let us recall with gratitude the mercies and deliverances of the past. But let us not fix our gaze in that direction. Let us look up, and understand what Christ can be to His loved ones to-day. The love that expressed itself so tenderly at Calvary is upon us at this moment. Think what that means! It is a love that will never give us anything but the very best. Let us then, with happy hearts, not only tune our praise in the words of our grand old Authorised Version, "To Him that *loved* us," but in the more correct utterance of the Revised rendering, "To Him that *loves* us!" (Rev. 1. 5). In this confidence we say—

"What in Thy love possess I not?

My star by night, my sun by day:

My spring of life when parched with drought,

My wine to cheer, my bread to stay,

My strength, my shield, my safe abode,

My robe before the throne of God!"

A Survivor from the "Falaba."

By WILLIAM SHAW.

I HAVE been wondering if a few particulars as to a Maybole man who escaped from the "Falaba" disaster might be of some interest to the readers of *The Witness*.

Mr. M'Laren, formerly Art Master in Carrick Academy, Maybole, and now in the service of the Government at Accra, on the west coast of Africa, had finished his furlough and had arranged to sail by the ill-fated ship. On the previous Lord's day we had kept the memorial feast together, and at its close we commended him to God, and prayed that our brother might be kept from the perils of the deep. We had no illusions as to the dangers connected with the voyage, for we knew that the ship would be sailing over seas infested with German submarines. Mr. M'Laren was also with us at the prayer meeting a few nights later, and was again committed to the care of Him who says to the child of faith, "When thou passest through the waters, I will be with thee" (Isa. 43. 2).

Our brother sailed from Liverpool on Saturday, 27th March. Next day (Lord's day), when passing through St. George's Channel, he was on deck. Stillness reigned around. In fact his thoughts were away with the little assembly in Society Street, Maybole, and he remembered that at that hour they would be sitting down to the "breaking of bread." At that moment his eye caught sight of a thin, needle-like rod sticking up out of the sea not a great distance away. He at once concluded that it was a German submarine, and he felt certain that

The "Falaba" was Doomed.

The captain, alive to his danger, attempted to find safety in flight; but the liner was a slow-going boat, and the submarine was gaining fast.

When Mr. M'Laren saw that disaster was inevitable he made a hurried visit down below to see if there was anything he could take with him. Seeing his Bible,

he picked it up and put it in his pocket, saying to himself that if he did not survive, his name on the fly-leaf would tell who he was. Buttoning on his greatcoat, with the trusty volume safe in one of the pockets, he regained the deck, to find the submarine close at hand. Very little time was given for the passengers and crew to make their escape by the ship's boats. Our brother got off by the first boat, but it was smashed to pieces while being lowered into the water, and he was at once struggling for life in the sea. The decks of the "Falaba" were still crowded with men and women when the submarine fired that great engine of destruction known as a torpedo. It took the liner amidships, and she rapidly went down amid the cries of drowning men and women—a scene baffling all description, and which will live in his memory as long as life shall last.

Death Soon Did its Work.

More than a hundred souls had found a watery grave.

Meanwhile, our brother struggled hard for life, holding on by a piece of the broken boat, or anything that might help to keep him afloat. With some difficulty he was taken on board another of the ship's boats, but it also came to grief, and then he was back in the sea again. It was hard work to keep afloat, hampered by a water-sodden greatcoat, and numbed by the chilling water. But he was wonderfully sustained. Ever since he made his involuntary plunge into the deep he had the firm-rooted conviction that he would "pull through." He was one of the first to find himself in the water, and one of the last to be taken out. Yet in these three hours of agony and suspense he never lost his presence of mind.

While holding on to an upturned boat he heard a fine young fellow of twenty-four exclaim, "I'm going to let go; I can hold on no longer." Next moment our brother could see the white hand relax its grasp, and then a great billow swept him out of sight!

A trawler at last came to the rescue, and

Mr. M'Laren, who had sustained a goodly number of cuts and bruises, was hauled on board, and warmed and clothed; the rough sons of the sea taking out

His Water-Logged Bible

with reverent care, now swollen by sea water to a considerable thickness. But the sailors laid it snugly in a warm corner near the ship's stove, and both it and our brother are rapidly recovering from their long immersion in the deep.

A fair-sized "Oxford" would always make a little extra "carrying-weight" to a man fighting for life in a heavy sea; and we have wondered what others there might be on that day of tragedy who had a volume of the Scriptures in their pocket. Of this, however, we are certain, that one who was thus furnished "came back to tell the tale."

God's Unity v. Satan's Unity.

As Set Forth in the Scriptures.

By J' R CALDWELL

THROUGHOUT the Scriptures we see that God is the great Gatherer and Uniter, and Satan is the great scatterer and divider.

God's purpose in redemption is to "gather together in one all things in Christ, both which are in Heaven and which are on earth even in Him" (Eph. 1. 10). God is working toward that purpose; and in order to its accomplishment He is taking out of the world sinners, quickening and uniting them in life eternal to His Son by faith in Him. God is gathering out these to form a grand unity in the new creation. There will be no breaking up, no disintegration, no tearing of limb from limb in the new creation. All these things belong to the old creation. God is working out this blessed, eternal unity.

Satan is seeking to divide and scatter. The wolf comes to scatter and devour the sheep—the flock that the Shepherd died to gather in one. Satan is trying to unite what God meant to be separate, and to divide what God meant to be united.

After the Flood God commanded Noah to be fruitful and multiply and replenish the

earth. But Satan gets them to settle down in the land of Shinar, and to build a tower whose top might reach to Heaven, in order to make them a name, lest they should be scattered abroad upon the face of the earth. Thus Satan got them to gather together and form a unity of his own devising; a unity that is pleasing to the carnal man.

The pattern of God's unity is the unity of the Father and the Son; it is a spiritual unity, a unity of faith and love. Where that exists in power there will be a manifestation of this divine unity. How different from the unity of Babel. God must scatter that.

Take another instance of Satan's unity. Pontius Pilate, the Jews, the Gentiles united to murder the Son of God. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His Anointed" (Psa. 2. 2). The Jews with one accord stoned Stephen to death.

In Acts 2 we see the unity that the Holy Spirit created, but the other is the unity of Satan.

Unity Manifested.

There are two leading thoughts running through our Lord's Prayer in John 17—the one is unity and the other separation. God separates from darkness and death. He separates His own from the world in order that He might unite them as one in Christ, one eternally by the Holy Spirit with the risen Christ. Therefore He would have us to be manifestly one in all our ways.

It is strange that the very attempts of God's children to manifest that unity which is in the mind and heart of God, and which is so fully taught in the Scripture, are the occasion many times for their being divided and split up. It is important that we should find what is at the root of this. What God has joined together let no man put asunder. There are two things that seem to go together in carrying out the mind of God, that is, condition and position. God's idea of the uniting together, gathering together, dwelling together, and acting together of His children is so spiritual, so

different from mere human ideas, such as the unity of a Trade Union, Free Masons' Lodge, or Social Club that it cannot be carried out in any degree except in the meekness, gentleness, lowliness, love, and forbearance of the blessed Son of God. Whenever man in the flesh attempts to constitute or imitate the divine pattern of unity, it is so pure, so holy, so far above man's thoughts, that God must allow it to break up in utter failure. It is for God's glory that such should be. God will not sanction what is false, nor will He attach His glory to that which is of the flesh. A unity without these manifestations of the Spirit of Christ will be a mere human combination, the unity of men's minds that are agreed upon a certain course of action.

I know of nothing that so works havoc among saints as an uninstructed conscience. We are told that the time will come when he that killeth the saints will think that he is doing God a service (John 16. 2). An uninstructed conscience has thought it pleasing to God to set fire to the pile to burn the heretic. There are men who in order to carry out their purposes in the things of God set aside meekness, lowliness, gentleness, and love. They will drive through an assembly and split it up into fragments for the sake of what they call "conscience." Let us see that we have a divinely instructed conscience in the things of God. Conscience may make me intermeddle in strifes which I am not called to, and my interference will only make matters worse. If we make it the business of our lives to cultivate those characteristics of Christ mentioned in this Scripture, in our fellowship and intercourse with one another, God will be glorified and the peace and unity of the children of God will be promoted. If we are to be a help to one another it can only be as we are imitators of Christ.

REVIEWING forty years' evangelistic work one thing strikes me. God can do very much with very little "Base things . . . things which are not" (1 Cor. 1. 28).—*J. Hixon Irving.*

The Love of Christ

As Distinguished from the Love of God.

By J. CHARLETON STEEN.

The Substance of an Address at Half-Yearly Meetings
Glasgow, 4th April, 1915.*

THE expression, "Love of Christ," only occurs five times in the New Testament as follows:

1. "Who shall separate us from the love of Christ?" (Rom. 8. 35).
2. "And to know the love of Christ" (Eph. 3. 19).
3. "As Christ also loved us" (Eph. 5. 2)
4. "Christ loved the Church" (Eph. 5. 25).
5. "The love of Christ constraineth us" (2 Cor. 5. 14).

The expression is unique, and must not be confounded with the truth taught in the "Love of God."

A Fundamental Distinction.

In our study of this subject I want you at its very threshold to differentiate between "The Love of God" and "The Love of Christ." The former embraces the whole Adamic race, and so embraced them that He gave His Son. The latter encircles the Church, Christ so loved her that He gave Himself.

In the consideration of this great theme I will ask you to turn with me to Ephesians 5. 25, and as we read, the first important question to be settled is: "What is the Church?" The understanding of this truth is absolutely essential if we are to have right conceptions of what is meant by the "love of Christ." The original word translated Church is formed from a preposition meaning "out of" and the verb "to call." Therefore the Church is a called-out company of people. The Lord, in Matthew 16. 18, calls her "My Church," and there speaks of her as a future thing which He will build. There had been a Jewish Church in the wilderness (Acts 7.

* The four Addresses at the Half-Yearly Meetings by Mr. Steen on "The Love of Christ," "The Bema of Christ," "The Coming of Christ," and "The Mystery of Christ," will long be remembered. We have pleasure in giving Notes of the first, and hope to follow with some or all of the other three. Friends might kindly mention to fellow Christians in order that they be sharers together of this Ministry of Christ.—Ed.

38) called by Nehemiah (13. 1) "The Church of God," but the Lord was not speaking of a builded Church which had been or was then, but of a Church which was to be. Note the future tense of the verb, "I will build."

She is presented to us in the New Testament under various symbols, viz., "A building" (Matt. 16. 18; Eph. 2. 20); "A new man" (Eph. 2. 15); "His body" (Eph. 1. 23; 1 Cor. 12. 27); "His bride" (Eph. 5); "The mystery of God" (Eph. 3. 4; Col. 2. 2, R.V.); "A city" (Rev. 21. 9, 10); but whatever is the symbol used, it is speaking of the same people, who are the saved of this dispensation through faith in Jesus Christ.

He began to build her at Pentecost, when, having received of the Father the gift of the Holy Spirit, He shed Him forth (Acts 2. 23) that in one Spirit believers might be baptised into one body (1 Cor. 12. 13, R.V.). This great truth and work have been the secret of the ages (Rom. 16. 25; Eph. 3. 5). Not that Gentiles should be brought into Jewish blessing, but that Jew and Gentile should be brought upon new and heavenly ground, possessing a holy calling with heavenly blessings, character, and destiny, built into a Church destined for eternity to be the bride of the Lamb, having all the love of His everlasting espousals lavished exclusively upon her, destined to share His throne, inheritance, and glory, and to be His "helpmeet" through the everlasting ages.

This special and absorbing affection of Christ for her is also seen in the illustration used. "Husbands, love your wives as Christ also loved the Church;" and if this "love of Christ" is not exclusive and inclusive, there can be no meaning in the commanded relationship and fidelity of husband and wife (Eph. 5. 25).

The Church a Unique Company.

I think we have seen clearly from the passages referred to that the Church of Christ is a unique company, composed of the saved of this dispensation, from Pentecost until His coming as Son of God, who

have put faith in Him, and that from it all saints of a past dispensation or of dispensations which may follow this are excluded.

The statement that "He loved the Church, and gave Himself to God for it," is full of great and blessed comfort to us. He loved the Church. "When? Before ever she was actually formed, yea, before "eternal times" (Rom. 16. 25; 2 Tim. 1. 9). He did not love and die for what was not. In the purposes of God she was a complete unity, and in His Book all her members were written when as yet there were none of them, and the day they should be fashioned was also written (Psa. 139. 16). She was ever with Him in a past eternity, for her He became incarnate, and for her *He remains incarnate*. In the darkest and blackest moments of His passion He is heard to cry, "Deliver My darling," *i.e.*, "My only one," "from the power of the dog" (Psa. 22. 20). For her He lives and pleads at God's right hand, for her He is coming again, and as the day of the nuptials draws near His heart throbs with the perfect and sinless passion of an eternal love and joy, when to wondering worlds He shall display that He and she are one. In the pursuance of the object of His great love Calvary was one of the stages of His journey.

We read that Samson set his affections on a Gentile bride, or woman of Timnath. In seeking her a great lion crossed his path. Would it turn him aside from the bride of his choice? It met him, it roared against him, but its very roar was its destruction.

In the consuming passion of His eternal love, in pursuit of His Gentile bride, there loomed between the Christ and her the blackness and darkness of Calvary, the untold agonies of Golgotha, the wrath of His God and the hiding of His face. Is His love equal to such a test? Praise His Name, it is stronger than death, even death on the Cross; and if Calvary could not separate her from His love, we can triumphantly shout, "Who shall separate us from the love of Christ!" Alleluia!

He loved the Church, and gave Himself to God for her, that He might sanctify her, having cleansed her (v. 26, R.V.). What a note of praise is here! "He hath cleansed her," not that He will, but He has. Let our hearts respond:

"Clean every whit, Thou saidst it, Lord,
Shall one suspicion lurk?
Thine surely is a faithful word,
And Thine a finished work."

Cleansed her! Done is the work that saves. When He had by His own Blood purged our sins He sat down at the right hand of the Majesty on high (Heb. 1. 3).

He who has gone into the innermost shrine of God's presence for her, first "purged her sins with His own Blood;" for her the great sin and sins question is settled for ever; for her eternal love provides not only a dying and crucified Christ; all this He was, but a living Saviour concerning whom in the glory God says, "He is the Propitiation" (1 John 2. 2). He is the Great Sin Purger, the Great Serpent Crusher, my Kinsman-Redeemer, Christ eternal, Christ incarnate, Christ enthroned. Faith cries out: "Eternal Lover, oh, how sweet to call Thee mine."

Christ and the Church One.

He who loved the Church and cleansed her now lives to sanctify her, and in this connection we are comforted with these words: "He that sanctifieth and they who are being sanctified are all out of One, for which cause He is not ashamed to call us brethren" (Heb. 2. 11). All out of One. Just as the mercy seat and the cherubim were out of one piece of solid gold taken and by beaten work made mercy seat and cherubim, not a join, not tenoned or fastened on, but "out of One." So is Christ and His Church. Therefore, He is not ashamed to call us brethren. Reverently we ask: How could He be? For we are one. To be ashamed of His body is to be ashamed of Himself. His Church is His completeness (Eph. 1. 23).

This entire and precious truth concerning God's present work is covered by two words, words which are unique in the eternal

counsels, unique in the eternal operations, and unique in the eternal ages, exclusive of anything God has ever done in a past age, or will do in an age to come; only true of "His mystery" and covering His present operations therein and therewith, the words are: "IN CHRIST." No Old Testament saint there, no tribulation saint there, but reserved in all the nearness and dearness they convey for the bride of His choice, the espoused of His heart, the sharer of His throne, and the companion and helpmeet of His eternal glory

The Marriage Day.

When the day of her nuptials arrives, which may be any moment, He will present her to Himself, the Church glorious, not having spot or wrinkle or any such thing, but that she should be holy and without blemish (v. 27). Not only will there not be found in or upon her a stain of defilement or a blemish of sin, but there will not be seen or known a wrinkle of decay.

The word used in the book of Revelation for Lamb is a word peculiar to that book; in fact, only once used outside of it, a word that means "little" or "tender," in the sense of a young lamb, the fulfilment of Psalm 110: "Thou hast the dew of Thy youth." John says, "Come and I will show you the bride, the young Lamb's wife" (Rev. 21. 9). She, too, has the dew of her eternal youth; not a stain of defilement, not a wrinkle of age, but the young bride of the young Lamb throughout the eternal ages.

"Whom He did foreknow He also did predestinate to be conformed to the image of His Son" (Rom. 8. 29). "We look for a Saviour who shall change the body of our humiliation and fashion it like unto the body of His glory" (Phil. 3. 21). "When He shall appear we shall be like Him" (1 John 3. 2). From these Scriptures we gather that when the day of His glory breaks we shall be like Him not only spiritually but also physically.

The old tottering saint, over seventy years old, on crutches, who cried, "I will soon be thirty-three," was voicing a great

fact in the eternal counsels regarding the bride, the Lamb's wife.

Returning again to our chapter, we read a blessed yet startling revelation. "Fornoman ever yet hated his own flesh, but nourisheth and cherisheth it, even as Christ the Church. For we are members of His body, of His flesh, and of His bones" (Eph. 5. 29, 30). We quite well understand the human and literal side of the metaphor here used. How tenderly and affectionately we care for our own body, especially so if one member is injured or diseased. We may not show the same feeling and gentle handling of another's flesh if called upon to administer to its needs in suffering, but our own gets every consideration because it is our own, yea, our very self. "So also the Christ, the Church," for we are members of His body, of His flesh, and of His bones. There is perhaps no time in a believer's life when he is more tempted to doubt God's love than when passing through physical suffering, weakness, or disease. Satan is very near at such a time, and he is not slow in whispering the suggestion,

"Does it look like love?"

If he could only get us to doubt the love of Christ, what a triumph! Then is seen the power and preciousness of this great truth: Why, He can only love me, for no man hateth his own flesh, and when He loves me He loves Himself, for I am part of Himself, and all that I am passing through is simply His nourishing and cherishing Himself.

"In every pang that rends the heart
The Man of Sorrows has a part;
He sympathises with our grief,
And to the sufferer sends relief."

Dear saint of God, ever remember this truth, whatever may be the furnace of your affliction: His it is as truly as yours, and His is the greater suffering, for He is the Head. In the human body, if you could only sever the suffering member from the brain, it would be painless. Indeed, this great operation is frequently done, but, thank God, no power on earth or Hell can sever the weakest and most remote member of Christ's body from the risen Head.

Gems from Glasgow Conference.

3rd to 6th April, 1915.

INSTEAD of a detailed report as on some former occasions, we have selected a few from the many choice thoughts in the spiritual and helpful messages given from the Lord. The name of the speaker is indicated in order to refresh the memory of those who heard, and for the edification of readers at a distance.

Alex. Bayne, Glasgow.

"The Lord is my Shepherd" speaks of the bond of interest between Him and me. "I shall not want" tells me that the bond reaches to the end, and carries with it a guarantee for the complete journey.

At Bethel God met Jacob fleeing from his sin, not to punish him, but to assure Jacob that He was still the God of Abraham and Isaac.

Percy Beard, Aberdour.

There is a danger of revelling in positional truth and neglecting spiritual condition.

There is no limit to declension in a meeting when soul-winning stops.

One of the greatest hindrances to the Gospel is the inconsistent testimony of the saved.

If you give your friends and all your possessions to the Lord you will not object to what He does with them.

What would you think of a farmer who sowed all the year through and never reaped? Yet is not that what many of us are doing in our Gospel meetings.

A. Milne Kyd, London.

Had Luke made canvas pictures equal to his word pictures they would have been classed among the masterpieces of the world to-day (Luke 10. 17 to 11. 1).

There is a deeper joy than the joy of success—"Rejoice because your names are written in Heaven."

What we get easily we invariably esteem lightly. Citizens of Heaven, which of us live up to it?

"My neighbour." It is the duty of free-born citizens to look after the needs of others.

Three things can be done with a "corn of wheat:" (1) Put it away and let it remain useless. (2) Grind it and use it up. (3) Sow it and reproduce it innumerable times. So with our lives.

Every dispensation has its own original sin. After Eden it was "a man" (Gen. 4. 1), Noah got drunk, Abram went into Egypt, Israel made a calf, to-day it is the superman.

The first human poem records deeds of blood and vengeance (Gen. 4. 23).

W. H. M'Laughlin, Belfast.

A little trouble or difficulty causes us to turn aside from the path of Christian duty.

Christ does not need me to die for Him. He only asks me to live for Him.

We must not fraternise with the enemy. A Christian does this when he gets mixed up with the world.

We are to be dead to Satan and his temptations, but alive unto God.

If a brother does you a wrong, like Philemon, charge it to the Lord's account, and forget all about it.

J. Charleton Steen, London.

See also Note of Address, page 72.

Not only the man in the body, but the body itself will be saved.

When the Lord pronounces His last "fear not" He is seen standing with "the keys of Hell and of death" (Rev. 1. 18). Well may we "fear not."

If God gets His quality He will be satisfied with our quantity.

In Nehemiah's day they were prepared to defend with the sword every brick which they had put on with the trowel.

Out of Egypt Abram got Hagar; from Hagar, Ishmael; from Ishmael, Islam.

You could carry in your vest pocket one precious stone the value of which would buy all the wood, hay, and stubble in Glasgow. It is not quantity but quality of service that God wants.

We are told that it is a solemn thing to die, but for the Christian it is a more solemn thing to live. Our lives will be tested at the Judgment Seat of Christ.

It was after the children of Israel were redeemed that God said: "This month shall be unto you the beginning of months." All time for Israel and for us begins to count from Redemption.

Some say that we are left here to fit us for Heaven, but this is wrong. The Cross fits us for Heaven. We are left here to build up character.

D. L. Moody when asked "What is character?" replied, "It is man in the dark."

God has many gleanings on earth and a great harvest beneath the sod (1 Thess. 4. 16, 17).

Sir Geo. Williams said that he wanted the whole Word of God for his guidance, the whole Christ of God for his Salvation, the whole Church of God for his fellowship, and the whole world for his parish.

You have a niche to fill which no one can fill but yourself.

Christ is as dependent on the weakest member of His body for His completeness as that member is dependent on Him for its completeness.

A Hymn of Worship

at the Breaking of Bread.

Tune—"Eventide," Believers' Hymn Book, 382;
"Navarre," 92; or "Kensington," 339.

THE bread and wine are spread upon the board,
The guests are here, invited by the Lord;
What wait we for? Why tarry for a space?
But for Thy presence, O Thou King of Grace.

Hush, O our hearts, as in the sacred Name
We bow in worship and the promise claim;
Where two or three are gathered there am I,
Unseen, yet present to faith's opened eye.

Here in our midst art Thou, O risen Lord;
Worthy, O Lamb once slain, to be adored;
Here in our midst to lead Thy people's praise,
And spirit worship as sweet incense raise.

We do remember Thee, as Thou hast said,
And think upon Thee as we break the bread;
Recall Thy dying love, Thy cross and shame,
Drinking the cup of blessing in Thy Name.

So show we forth the death of our dear Lord,
While in our hearts His love is shed abroad;
So is faith quickened for the conflict here,
Till in a little while He shall appear.

Only a little while we pilgrims stay
To spread the table on our desert way;
Soon will He come, and coming take us home.
Amen, e'en so, Lord Jesus, quickly come.

London, 24th March, 1915.

GEO. GOODMAN.

The Western Empire under Germanic Tribes

And the Problem of the Ten Kingdoms—Paper IV. By W. E. VINE, M.A.

HAVING recounted the rise and conquests of the Roman Empire and its twofold division, we showed in our last paper that Scripture foretells its eventual division into ten parts. We shall now turn our attention to the downfall of the ancient Empire, first the western half and then the eastern.

The Overthrow Foretold.

In the interpretation of his vision of the beast, John is told of its rise, temporary removal, and reappearance: "The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition" (Rev. 17. 8). Here the Roman world-power, the imperial dominion, is in view. In verse 11 the final king himself is similarly described. The symbol of the beast is employed, that is, to describe first the dominion and then its imperial head. This symbolic association of locality and ruler is found elsewhere in Scripture, and is illustrated in this very chapter. The seven heads of the beast, for example, are interpreted in both ways: "The seven heads of the beast, for example, are interpreted in both ways: "The seven heads, . . . and they are seven kings" (v. 9, R.V.). The distinction between verses 8 and 11 may be observed in this way in the first part of the chapter, verses 1-8, the beast is viewed as a whole, indicating world-wide government; in verse 11 the scope of the symbol is limited, the beast is a person, and is identified with one of

the seven heads, or kings, he is "himself also an eighth and is of the seven." With this individual we shall be occupied later.

The statement of verse 8 seems, then, undoubtedly to refer to the Empire; it did exist, it ceased to be, and it will reappear. The assertion that it "is not" must not be taken to mean that the beast had ceased to exist in John's time. The present tense is to be regarded as prophetic. The verb "to be" often has the force of continuance of existence. The whole statement implies a past existence, a discontinuance of that existence, a future reappearance. In the vision recorded in the thirteenth chapter, John saw one of the heads of the beast "as though it had been smitten unto



death." If, as seems probable, this head is imperialism, then the overthrow of imperial Rome is likewise indicated in that passage.

In the light, then, of the words: "The beast that thou sawest was, and is not," we may now consider how the Roman Empire was overthrown.

Disintegration of the Western Half.

We have seen how, at the accession of the Emperor Valentinian I. in A.D. 364, the Empire was divided into two parts. The succeeding century witnessed the disintegration of the western half. The cause was primarily from within. Augustus, the first Emperor, had instituted a policy of settling colonies of "barbarians" from northern Europe within the frontiers of the Empire. Later Emperors adopted the policy more generally. The significance of this lies in the fact that by the barbarians who had already been thus established in the Empire, the attacks were commenced which resulted in the dismemberment of its western provinces.

Alaric and the Goths.

At the close of the fourth century hordes of Gothic tribes from north-eastern and eastern Germany set out, under Alaric their chief, in quest of new lands. Settlements of these very Goths had already been established south of the Danube by the Imperial Government as allies of the Romans. After an excursion into Italy, in which they were temporarily checked, they poured, in 406, into defenceless Gaul. From thence Alaric returned to invade Italy, and three times in three years besieged Rome (408-410), eventually sacking the city. After his death, in 410, the Goths retired from Italy, entered Gaul, and permanently occupied the southern part of that country and a large part of Spain, where they were known as **Visigoths** (*i.e.*, Western Goths).

Other Germanic tribes also streamed into Gaul. Of these, the **Franks** (whence the name France) issued from districts around the middle and lower Rhine and occupied northern Gaul; the **Suevi**, from

north and north-west Germany, passed through into Spain; the **Alani**, formerly from eastern Europe, settled in west France and Spain; the **Burgundians**, from eastern Germany, seized that part of Gaul which eventually was named after them, Burgundy. The **Vandals**, from northern and central Germany, after being defeated by the Franks, crossed into Spain under their leader Genseric, and from thence established themselves in the province of Africa, in 429. This occupation of Gaul and Spain was soon perforce recognised by the Emperor at Rome. At the death of the Emperor Honorius, in 423, Rome exercised little more than a nominal authority over the greater part of the west.

From Britain the Roman troops were withdrawn by Honorius, in 409, though the final abandonment of the island province did not take place till 436. Teutonic tribes from North Europe were soon engaged in invading this part of the Empire. The **Jutes**, from Jutland, landed in 449, the **Saxons** in 477, and about the same time the **Angles**.

Attila and the Huns.

Toward the close of the reign of Valentinian III. (433-455), Gaul and Italy were invaded by the **Huns** under Attila. The Huns originally inhabited a large part of central and northern Asia. In the latter part of the fourth century they moved west into Scythia and Germany, driving the Goths before them. Attila's dominions thereafter extended over a vast area of eastern, central, and northern Europe, and he was regarded as of equal standing with the Emperors at Constantinople and Rome. After a gigantic but futile incursion into Gaul, in 451, the Huns rushed into Italy, ravaging its northern plains. An embassy from Rome and an immense ransom saved the situation. Attila died in 453, and Italy was evacuated. The Huns eventually settled in south-eastern Europe, and their dominion dwindled away. A trace of their name may be found in the word Hungary.

Genseric and the Vandals.

In North Africa Genseric the Vandal established a powerful dominion, and set about preparing an invasion of Italy by sea. In 455 (the last year of the reign of Valentinian III.) his army of Vandals and Moors attacked Rome, which was again given over to pillage. Its wealth and treasures were transported to Carthage, and with them the vessels of the temple at Jerusalem; these had been brought to Rome in A.D. 70 by Titus, the conqueror of Jerusalem. For twenty years after Genseric's achievement Roman Emperors existed in little else than name, the real power being in the hands of a barbarian officer. In 476 the last Emperor was deposed by Odoacer, the king of the **Heruli**, a tribe which, issuing from the shores of the Baltic, made successful inroads into Italy and occupied much of the country. Odoacer was, at the request of the Roman Senate, given the reins of government by the eastern Emperor Zeno, and news was despatched to the court at Constantinople that no longer was there an Emperor of the west. Subsequently, in 493, Odoacer was slain by Theodoric, the king of the **Ostrogoths**, who then became predominant in the Italian peninsula. The Ostrogoths (*i.e.*, Eastern Goths) had broken off from the main body of their nation, and after settling south of the Danube moved into the province of Dalmatia.

Other Germanic tribes, in addition to those named above, firmly established themselves within the northern limits of the Empire. Of these, two are worthy of mention, the **Alemanni**, who occupied most of what is now Switzerland and districts northward, and the **Lombards**, who settled in north Italy and the territory north-east of it.

The Ten Kingdoms not Formed by the Germanic Invasions.

There have been various attempts to identify with the ten prophetic kingdoms the states formed from the western half of the Roman Empire by the Germanic tribes from the north. Such attempts fail from

the standpoints both of history and of prophecy. To group the tribes so as to make ten kingdoms out of them is, of course, possible in several ways, for there were at least eighteen such tribes. Accordingly lists put forward differ considerably. But such grouping is manifestly arbitrary. Again, since these invading nations occupied only the western half of the Empire, the above allocation of the ten kingdoms necessarily leaves the eastern half out of consideration, and therefore excludes the land of Palestine from this stage of the prophetic forecast.

Now the prophecies concerning the times of the Gentiles are invariably focussed upon the Jews and their land. The dealings of God with the Jews form the pivot of His dealings with other nations. Thus no scheme of prophetic exposition relative to this subject is to be regarded as Scriptural which excludes Palestine from its scope. To endeavour to make the Word of God square with facts of history is to tamper with Scripture and to run the risk of obscuring its meaning and force.

The idea that the formation of the ten kingdoms took place in the fifth century fails to stand the test of Scripture in other respects. Of the ten kings prophecy foretells that "they receive authority as kings with the beast for one hour," that they "have one mind, and they give their power and authority unto the beast" (Rev. 17. 13, 14). No such tenfold confederacy has existed in Europe; it certainly never existed among the chieftains of the Germanic tribes which invaded the west of the Roman Empire in the fifth century, neither is there any record of such an agreement among them. Nor, again, can it be said that they made war with the Lamb and were overcome by Him (v. 14). These prophecies still await fulfilment. Similar considerations apply to the passage in Daniel 7 in reference to the fourth kingdom. The ten kings, it is said, would arise out of that kingdom, and after them another king who would make war with the saints and prevail against them until the Ancient of Days came (vv. 21, 22, 24).

Again, since the persecution under the king who arises after the others continues until the Ancient of Days comes (v. 22), his war against the saints must have lasted from the fifth century until the present time, if he arose in that century. Moreover, as he was said to be going to subdue three kingdoms (v. 24), the seven kingdoms not so subdued must likewise have continued. This has obviously not been the case. From every point of view it is impossible to assign the tenfold division to any time in the past.

A Glorious Prospect.

"The Night is far spent, the Day is at hand" (Rom. 13. 12).
 "There remaineth a rest for the people of God" (Heb. 4. 9).

TAKE courage, believer, though dark be thy pathway,

And rough is the road thy feet have long trod;
 Look up! for the Scripture of truth hath declared,
 "There remaineth a rest for the people of God."

A rest that's eternal—no rest have we here;
 Earth's joys are too fleeting, they wither and die,
 And the tumult and strife of life's daily battle
 Make us long for the calm of the home on high.

Not the rest of inaction, though we cease from
 all labour,
 In the temple above we shall serve day and
 night;
 The Lamb on the throne unceasingly worship,
 As we crown Him the King of Glory and Might.

On the banks of the river which flows from the
 fountain
 Of God's everlasting, unchangeable love,
 We shall rest in green pastures, drink the life-
 giving water,
 Which ever has gladdened the city above.

In songs of glad triumph we'll sing of the Saviour
 Who died to redeem us from sin and from woe;
 Though the deep love of Jesus, which moved Him
 to suffer,
 We never shall fathom, nor ever shall know.

Then press forward, believer, the morning is
 coming,
 Thy long night of darkness will end in bright
 day;
 Thou shalt soon hear the summons, and reach
 the blest Heaven,
 Where God from all eyes every tear wipes away.

CORRESPONDENCE.

Prospective Missionaries.

EXTRACT from a letter of a well-known missionary in China:

I have long been fully convinced of the righteousness of what is called "Open Brethren" position. We are not a federation of assemblies, and all assemblies are not bound to accept the recommendations of elders in other assemblies, as with other circles. Therefore the more need for care, and for a band of responsible and instructed brethren in these matters, sifting the local commendations of would-be workers from small meetings, or larger ones either, ere the names be launched on assemblies at large. What steps do brethren take in the matter of finding out the doctrines held by candidates? One was asked to say how they would explain justification to a heathen. No explanation was given.

Points which cannot be too strongly pressed:
 1. A clear conversion, whether date is known or not.

2. A solid Christian character, and there should be no shakiness here.

3. Some previous service for the Lord.

4. Clearness in, and ability to explain—not merely to preach—the great fundamentals.

5. A definite call and surrender which should commend itself to the spiritual, even if not on the ordinary lines.

Of course there are other and most important qualifications, but I believe the foregoing are indispensable. s.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING.

The Ancient of Days.—Who is the one to whom the son of man comes in Dan. 7. 13? and who is the son of man?

Anger Without Sin.

QUESTION 662.—We read in Ephesians 4. 26, "Be ye angry and sin not, let not the sun go down upon your wrath," and in Ecclesiastes 7. 9, "Anger resteth in the bosom of fools." Are we to understand that a Christian can be angry without sinning?

Ans.—Anger as such is an evil passion and generally condemned. Here, however, and in other passages, we see there are occasions for just or righteous anger, which need not be a sin, "and sin not." God is angry with the wicked (Psa. 7. 11); with Aaron (Deut. 9. 20); with Solomon (1 Kings 11. 9); with Israel (2 Kings

17. 18). Christ may be angry (Psa. 2. 12); Nehemiah was rightly angry (Neh. 5. 6); but we are not to be soon angry (Tit. 1. 7). God is slow to anger, and it is not to be cherished, as here enjoined.

A. T. SCHOFIELD, M. D.

Three Thrones.

QUESTION 663.—Is the throne of David (Acts 2. 30), the throne of Christ (Heb. 1. 8), and the Father's throne (Rev. 3. 21) each a different throne; or are the different terms used in expressing Christ's relationship to the world, the Father, and the Church. If the first is true, how can we reconcile the three passages which seem to teach that our Lord ascended to them when He rose from the dead?

Ans.—The three thrones undoubtedly refer to separate dignities of our Lord Jesus Christ, but the passages quoted do not teach that He ascended to all three positions when He rose from the dead.

1. The throne of David (Acts 2. 30) is His by right, but cannot be by practice until Israel, in full confession of their sin, receive Him as David's greater Son (Zech. chaps. 12-14).

2. In Hebrews 1 the throne is the emblem of the universal rule of the Christ over all the works of God's hands, when God's final purposes are fulfilled in the person of His Son.

3. At His resurrection the Overcomer sat down with His Father in His throne (Rev. 3. 21).

A. PAYNE.

Christ and the Law.

QUESTION 664.—Is Christ the object of the law to bring about righteousness, or the annulling of the claims of the law over believers? (Rom. 10. 4).

Ans.—The word *telos* means 'end' or 'object' in one passage in New Testament, probably in one only, 1 Timothy 1. 5, "the end of the charge," *i. e.*, the purpose of the ministry of the Word among Christians is to produce in them a disinterested love, a good conscience, and sincere faith. This meaning does not give good sense in Romans 10. 4, however, for it is not clear what would be meant by a statement that 'Christ is the object of the law with a view to righteousness.' Certainly the law did not produce Christ, did not result in Christ. On the contrary, Christ came to do away with the law, having first fulfilled it in His life, thus establishing the justice of God's claims upon men therein expressed, and in His death giving substance to its shadows, thereby obtaining eternal redemption (Matt. 5. 17; Rom. 3. 31; Heb. 9. 11-14). The argument, too, seems to demand this meaning. Two things are set in contrast, man's righteousness and God's. The Jews had a zeal for righteousness, indeed, but in their ignorance of the significance of the Cross they refused the very thing they vainly sought. As for the law of Moses, that was abolished when Christ died, alike as a means of justification and as a rule whereby conduct might be regulated. The apostle, however,

is alive to the danger that the deduction might be drawn that when the restraint of law is removed wrong-doing would abound. Hence he adds "unto righteousness"; it was in order to secure that in which law could only fail that Christ in His death abolished the law. The man who believes on the Lord Jesus is set right in His relation with God, and is taught and enabled to "live righteously in this age" (Tit. 2. 11). How Christ makes righteousness, rectitude of conduct before God, possible to the believer is not stated here; that subject is dealt with elsewhere in the epistle (see 6. 11; 8. 2-4). For Gal. 3. 24 see *Witness*, 1913, page 277, and on the New Testament use of the word "righteousness" notes on Gal. 5. 5 in this and last issue, page 84. Luke 16. 16 is also to the point. c. F. HOGG.

Two Great Contrasts.

QUESTION 665.—2 Corinthians 3. 13. What is signified here by the *end* of that which is abolished.

Ans.—The words of this verse must be understood in the light of v. 7, "The children of Israel could not look steadfastly upon the face of Moses for (because of) the glory of his face; which glory was passing away." Hence "that which was passing away" (v. 13) is the glory of the face of Moses after his descent from the mount, and the "end" (*telos*) of it was its diminishing stages through which it finally disappeared. The argument is that if this derived and transient glory, even in its most attenuated form, was beyond the power of the human eye to endure, how much more the full blaze of the essential glory of God in Christ! And, further, what is true in the physical sphere is equally true in the moral and spiritual; if the glory of the law, which dealt only with externals and which could result only in death, was so great, how much greater the glory of the Gospel, which deals with the spirit and which brings with it life. c. F. HOGG.

Coming Judgments.

QUESTION 666.—What is the difference between the judgment of the nations in Matthew 25. 31-36 and the judgment of the Great White Throne? (Rev. 20. 11-15).

Ans. A.—After the battle of Armageddon (Rev. 16. 16; 19. 19-21) the Lord Jesus Christ will descend from Heaven accompanied by His saints (Jude 15, 16), and will sit upon the throne of His glory (Matt. 25. 31). Before Him will be gathered the nations that are left, who will be judged by Him according as to whether they had been kind to His brethren (Israel) or not. The millennium will then begin (Rev. 20. 4), and at its expiration, and the final destruction of Satan, the Great White Throne will be set up for the judgment of individuals—not nations—the dead, small and great, "and they were judged EVERY MAN according to their works." H. L. KENNEDY.

Ans. B.—Both are sessional judgments, but the great difference between them is that the

judgment of the nations is a judgment of the quick (living), whereas the judgment of the great White Throne is a judgment of the dead. The former is a judgment of Gentile nations (that is, of individuals, cp. Matt. 28. 19), and will take place after vengeance has been taken on the nations of Christendom at the revelation of Jesus Christ, and after He has taken His throne in Zion (Psa. 2. 8; Joel 3. 1, 2; Isa. 66. 8-19). It would seem to be a judgment in the land of Israel, at the commencement of His reign, and the great test between the godly and ungodly among these nations will be the way they have treated the King in His brethren—the Jewish remnant—who will then be His messengers with the Gospel of the Kingdom (Rom. 9. 5; Micah 5. 3; Matt. 24. 14).

This will be followed by a continuing world-wide judgment in a more general sense. He will govern the earth in power associated with righteousness, and will purge out evil, for His Kingdom will not immediately be established in the earth (Psa. 94. 15; 101. 8, r. v.; 104. 35; 1 Cor. 15. 25).

There would also seem to be a sessional judgment for Israel (Psa. 5. 6), and there may be found "goats" among them (vv. 16-21; Ezek. 34. 17), for not all who share in the national revival will go into eternal life. Some will awake to shame and everlasting contempt, see Daniel 12. 2, a passage which speaks not of a literal resurrection, but of the national restoration of Israel (Ezek. 37; Hosea 13. 14; Rom. 11. 15).

W. R. LEWIS.

Ans. C.—The differences are many.

1. As to **time**. Matthew 25 deals with the coming of Christ as Son of Man in His glory to set up His Kingdom on earth (v. 31; and chap. 24. 3). Revelation 20 describes the events which follow the millennium, a thousand years at least after those of Matthew 25.

2. As to the **Judge**. In Matthew 25 the Judge is Christ as Son of Man, Son of David, and King of Israel. In Revelation 20 the Judge is God.

3. As to the **subjects**. In Matthew the subjects of the judgment are the living "nations," who are seen in chap. 24. 7 contending in wars one with another. In Revelation 20 the subjects are "the dead" of all humanity. Consequently, there is no resurrection in Matthew 25. There are none but the resurrected dead brought up for judgment in Revelation 20.

4. As to the **test**. The only test in Matthew 25 is the attitude and action taken in regard to the Lord Jesus Christ. In Revelation 20 the only test is the "works" of the culprit, and his enrolment in or omission from the book of life.

5. As to **sentence**. In Matthew the sentences are twofold. The guilty nations are sent to everlasting punishment, the righteous unto life eternal. But in Revelation 20 there is no mention of the righteous. But all the dead who ever was not found written in the book of life are cast into the lake of fire. G. F. TRENCH.

CURRENT NOTES.

THE year 1815 saw a mighty monarch seeking to realise a dream of world-wide dominion. Boasting that "God was always on the side of the big battalions," NAPOLEON set out to conquer Russia with the biggest battalions known up till then, only to leave the bones of 400,000 men to bleach on the snowy steppes, tens of thousands of widows and orphans to face sorrow, poverty, and death; and himself to return a ruined Emperor, to a ruined Empire.

THE year 1915 sees another monarch with the same dream of universal Empire, after letting loose 6 or 7 million warriors East and West, resulting in the enormous loss of 2,750,000 brave men, with such attendant horrors that a correspondent at Headquarters wrote of Neuve Chapelle: "The ground west of this now shattered town, from which the British drove the Germans in the middle of March with such terrible loss of life on both sides, is literally cobbled with German skulls. Dead lie buried in shallow graves everywhere, and the whole place is strewn with wreckage." What this means to the breaking hearts of myriads of parents, widows, and orphans, whose wail ascends to high Heaven, who can tell? It looks as if the "disposing" of the Emperor a century ago is to be repeated to-day.

Murder and Lies. The clearly defined marks of Apollyon—"He was a *murderer* from the beginning. He is a *liar* and the father of it" (John 8. 44)—abundantly evident in connection with the present Crisis, clearly indicate the alliance between the two great forces which are working such devastation among our fellow human beings.

"Look on" and "Lift up." In face of such terrible facts it is clearly the duty of every one who is loyal to the Master to "Look on the fields" (John 4. 35) at home, amongst men of war, and throughout the whole wide world-field, and pray more earnestly, give more liberally, and manifest more practical interest in every possible way. Then instead of hanging the harp on the willows, as if sin or sorrow must for ever reign, "Lift up your heads for your Redemption draweth nigh" (Luke 21. 28).

The Map of the Germanic Empire in centre, specially drawn for this issue, is not only instructive, but edifying and comforting, revealing the "God who ruleth over all." Two new maps of **The Turkish Empire**, with reference to prophecy and history will (p.v.) appear in next No. Please mention to friends.

The Reunion of Brethren and Buying a Sword, questions in last No., have brought forth a number of papers which are being carefully considered. One or other will be taken up next month. New papers from **new contributors** have been gladly welcomed and will be inserted, one or more, month by month. The continued help by sending in names of active Christians likely to read *The Witness*, to whom a free specimen copy of this issue may be posted, will still be appreciated by the Editor. HYP.

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Gal. 5. 5 (contd.). This meaning of *dikaïosunē*, right action, is frequent also in Paul's writings, as in all five of its occurrences in Rom. 6, Eph. 6. 14, etc. But for the more part he uses it of that gracious gift of God to men whereby all who believe on the Lord Jesus Christ are brought into right relationship with God. This righteousness is unattainable by obedience to any law, or by any merit of a man's own, or on any other condition than that of faith in Christ; see 2. 16, above. The man who trusts in Christ becomes "the righteousness of God in Him", 2 Cor. 5. 21, *i.e.*, becomes in Christ all that God requires a man to be, all that he could never be in himself. Because Abraham accepted the word of God, making it his own by that act of the mind and spirit which is called faith, and, as the sequel showed, submitting himself to its control, therefore God accepted him as one who fulfilled all His requirements, Rom. 4. 3. With the possible exception of Heb. 11. 7, this use of the word in the N.T. is not found outside the writings of the Apostle Paul.*

HOPE:

The phrase "hope of righteousness" refers to the believer's complete conformity to all the requirements of the will of God at the coming of Christ. God, Who knows the end from the beginning, needs not to wait the final issue of a man's life before pronouncing His verdict, but accounts him righteous when he trusts in Christ. As to his past the believing man is without merit, as to his future he is without potentiality for good, but by the act of faith in Christ he accepts the condemnation of his past, and looks to Christ in his wisdom, power and love for his future. No charge against him can lie

* Righteousness is not said to be imputed to the believer save in the sense that faith is imputed ('reckoned' is the better word) for righteousness. It is clear that in Rom. 4. 6, 11 'righteousness reckoned' must be understood in the light of the context, 'faith reckoned for righteousness', vv. 3, 5, 9, 22. 'For' in these places is *eis*, which does not mean 'instead of', but 'with a view to'. The faith thus exercised brings the soul into vital union with God in Christ, and inevitably produces righteousness of life, that is, conformity to the will of God.

since Christ died on his behalf, Rom. 8. 33, 34; and all things, *i.e.*, all things accordant with the will of God, become possible to him, Mark 9. 23, 2 Cor. 12. 9, since Christ is alive from the dead, Heb. 7. 25. Thus, on the one hand, the believer stands justified before God, and on the other, looks with confidence to the perfecting of the good work begun in him, Phil. 1. 6, when he will be completely conformed to the image of Christ. The thought conveyed by the words "hope of righteousness" is thus similar to that of such passages as Rom. 8. 29, 1 John 3. 2.

Other phrases similarly formed with the word 'hope' are found in Paul's Epp. and speeches, but not elsewhere in N.T.

a, "The hope of the promise", *i.e.*, of the fulfilment of the promise, Acts 26. 6;

b, "the hope and resurrection of the dead", *i.e.*, the hope, that is to say, the resurrection of the dead, which was included in the hope of the promise,* Acts 23. 6;

c, "the hope of Israel", *i.e.*, the expectation of the coming of the Messiah to restore the national glories, Acts 28. 20;

d, the "hope of the glory of God", Rom. 5. 2, *i.e.*, of "the appearing of the glory of our great God and Saviour Jesus Christ", Tit. 2. 13, see also Col. 1. 27, where, as here, the reference is to the public manifestation of the Parousia with which it ends rather than to the rapture with which it begins, see *Thessalonians*, pp. 88, 263. That Christ is in the midst of His people now is the ground of their hope that they will be around Him in that day;

e, "the hope of salvation", *i.e.*, the hope of the rapture, or catching away, of believers that is to take place at the opening of the Parousia, 1 Thess. 5. 8;

f, "the hope of His (God's) calling", *i.e.*, the prospect before those who respond to the call of God in His Gospel, Eph. 1. 18;

g, the "hope of your (the believer's) calling", the same calling as f, but looked at from the point of view of those who are called, Eph. 4. 4;

* *Kai*, here translated "and", is sometimes used in an epexegetical or explanatory sense, see *Thessalonians* pp. 111, 203.

h, "the hope of the Gospel", a comprehensive term including the fulfilment of all the promises of God, Col. 1. 23,

i, "the hope of eternal life", which in the region of the spirit is the present possession of the believer, see John 5. 24, but which is to have its full manifestation in the assumption of immortality by the mortal body, 1 Cor. 15. 53, at the coming of the Lord; thus eternal life is at once a possession and a hope, Tit. 1. 2, 3. 7.

RIGHTEOUSNESS.

Phrases similarly formed with the word 'righteousness' are also found:

a, "the way of righteousness", Matt. 21. 32, for which see *b* under "righteousness", above, and 2 Pet. 2. 21, where the Gospel, wherein men are taught how to please God, is intended;

b, "enemy of all righteousness", Acts 13. 10, one who naturally and instinctively sets himself to defeat what is right;

c, "word of righteousness", Heb. 5. 13, cp. Ps. 119. 123, and see on "righteousness", above;

d, "king of righteousness", Heb. 7. 2, the translation of the Hebrew name of the King-priest (cp. "priest upon his throne", Zech. 6. 13), Gen. 14. 18;

e, "heir of the righteousness which is according to faith", Heb. 11. 7, *i.e.*, one who becomes entitled to that righteousness which is possible only to those who are in vital union with God the source of righteousness;

f, "the fruit of righteousness", Heb. 12. 11, *i.e.*, righteousness in word and act; the effect of affliction is to teach and to train men in the right ways of the Lord, cp. Ps. 119. 67, 71; in Jas. 3. 18 there seems to be an ellipsis, 'the right seed that produces righteous fruit', *i.e.*, righteousness, in oneself or in others, is not attained by strife and clamour, but by the quiet persistent doing of what is right without regard to advantage, cp. Isa. 32. 17; the figure is not infrequent in O.T., cp., Prov. 11. 18, etc., and see below;

g, "a preacher of righteousness", 2 Pet. 2. 5, one who declared the righteous de-

mands of God upon men, His right ways and their responsibility to walk therein.

The Epp. of Paul supply the following:

h, "the gift of righteousness", Rom. 5. 17, righteousness as a gift, not as something earned; the gracious acceptance of men by God, not on the ground of their merit but solely because Christ died for them;

i, "instruments (better as margin, weapons, see *Thessalonians*, p. 165) of righteousness", Rom. 6. 13, the powers of the believer's mind and body yielded to God for the execution of His will and for the carrying on of His warfare against evil; with this may be associated

j, "the armour of righteousness", 2 Cor. 6. 7, and

k, "the breastplate of righteousness", Eph. 6. 14, in which right conduct, righteousness of thought, word, and deed is to be understood;

l, "servants (*doulos*) of righteousness", Rom. 6. 18, *i.e.*, servants who obey the righteous will of God;

m, "ministers (*diakonos*, for which with its N.T. synonyms, see *Thessalonians*, pp. 91, 92) of righteousness", 2 Cor. 11. 15, see under *l*;

n, "a law of righteousness", Rom. 9. 31, *i.e.*, such a law as would produce righteousness in life, and so effect a right relationship between men and God;

o, "the ministration (*diakonia*, cp. *diakonos*) of righteousness", 2 Cor. 3. 9, the equivalent of "the ministration of the spirit", v. 8, *i.e.*, the Gospel in which it is manifested that grace reigns through righteousness, Rom. 5. 21;

p, "the fruits (lit., fruit) of righteousness", Phil. 1. 11, see on Jas. 3. 18, under *f*, above; in 2 Cor. 9. 10 "fruit" is, lit., 'offspring', *genēma*, as in Luke 22. 18, but the meaning is not different; to increase the fruits of righteousness means that to him that gives shall be given, to him that is liberal in spirit God will supply the means of expressing that liberality;

q, "the crown of righteousness", 2 Tim. 4. 8, the rightly adjusted reward of faithful service, see *Thessalonians*, p. 85.

Can Corsica Conquer Galilee?

By A T. SCHOFIELD, M.D., Author of "The Life that Pleases God," &c.

I HAVE been repeatedly asked to add to some remarks made at the Paisley Conference in October, 1914, respecting the spiritual forces at issue in the present war. I will give first of all a brief quotation from the late Professor Cramb's book, "Germany and England," written a year before the war. He writes (*italics are ours*):

"While preparing to found a world-empire, Germany is also *preparing to create a world-religion*. It is the religion of valour. It is in politics and ethics Napoleonism. Its language is: 'Ye have heard men say, Blessed are the peacemakers; but I say unto you: *Blessed are the warmakers*, for they shall be called, if not the children of Jahve (Jehovah), the children of Odin (the god of war), who is greater than' Jahve.'"

"In Europe, . . . in the twentieth century, two great spirit-forces contend for men's allegiance—

Napoleon and Christ.

To Napoleon the end of life is power; on the other hand, Christ laid upon men the law of self-effacement."

"In Germany alone *as yet* Napoleonism has acquired something of the clearness. . . of a formulatist creed, above all in Berlin. Here *Corsica, in a word, has conquered Galilee.*"

"Judaea and Galilee cast their dreary spell. . . in the fifth century over Germany, and for more than thirty generations she has struggled. . . to worship a god that was not her god. But. . . her great thinkers and mystics led her steadily on. The seventeenth century flung off Rome, the eighteenth undermined Galilee itself. Strauss completed what Eichorn began, and with the opening of the twentieth century Germany is reunited to her pristine genius! This movement is *the wrestle of the German intellect against Christianity itself*. The Germany of to-day, full of remorse for the great error of the fifth

century (in accepting Christianity), embraces Napoleonism."

"One mighty issue is secured: *Germany is delivered from the loathed burden of the past, the cancer of the centuries (Christianity).*"

These brief extracts give us a terrible picture from the point of view of a distinguished authority, and are fully supported by the writings of Nietzsche, Treitschke, and other idolised German authors.

It is no part of my wish to introduce any political controversy into these pages, and it is solely

The Spiritual Outlook of the War

that need concern us now. This is indeed sufficiently perplexing.

I have found from Mr. Dan Crawford and other African travellers that the larger carnivora become by far the most dangerous to man just before the dawn. They may have watched their prey all night, but it is then they will make the fatal spring. They seem to have an instinct that their time is short, and that sunrise is at hand.

It would seem that the greater forces in the spiritual world of evil are acting in a similar way now. Certain Christians, known to the writer, say they have seen visions, before the war, of a change in the position and sphere of activities of the evil one. However this may be, there can be little doubt that a spiritual war of the first magnitude is being now waged.

The idea suggested by the extracts is that it is essentially a war between the spirit of Napoleon and of Christ, but it may be even more than this. What then is the Christian student to look for

Should the Allies Conquer

and this Napoleonic spirit be vanquished? At first sight we would think it would usher in the millennium. But, alas! a more careful study reveals a far different outlook, and one more in accordance with the Divine Word.

This substitution of the glory of man for the glory of God as the avowed objects of life is not confined by any means to Germany. As Professor Cramb shows, it is widely spread in England, France, Austria, Italy, Spain, United States, and elsewhere, and there is no evidence that this anti-Christian spirit will be destroyed by the war even though Napoleonism be defeated.

In addition to this, the Christian sees with pain that

The Essentials of His Faith,

as centred in the atoning death and glorious resurrection of the Saviour, are widely ignored or denied in the writings and religion of the day, and that even Christian England (so-called) is full of pulpits that teach a religion in which the cleansing of the sinner from his sins by the precious Blood of Christ is conspicuously absent. It is therefore by no means certain that the triumph of the Allies would mean the triumph of Christianity.

It is true that everywhere in the present day we find increasingly a belief in God and in the Spiritual World, very different from the materialism that was in Huxley's day. But coupled with this there is a far greater denial of the Christian truth—that man is a sinner needing a Saviour. Christ is regarded almost exclusively as our Example and our Guide; and human salvation now mainly consists in following and developing "the inner light" which every man is said to possess (on the ground of a mistaken interpretation of John 1. 9), rather than in the atoning sacrifice of our Lord.

Should the Allies therefore triumph one does not, in the light of the second Epistles of Thessalonians, Timothy, Peter, and that of Jude, expect so much the triumph of Christianity as, coupled with renewed prosperity, a widespread desire for universal peace and the advent of some authoritative teacher who shall unite all in introducing and developing a New Theology, though not in this case Napoleonism, but rather based on the cultivation of the Divine in man, whilst

specifically denying the foundation truths of Christianity. Such a one when he appears would develop into

The Antichrist of Scripture.

His advent may not be immediate: as we must note that the Father, who alone knows the times and seasons, has ever reserved the power of introducing 'intervals' unnoticed in prophecy, which invalidate all exact forecasts as to dates.

We have already had, near where I write, in the west end of London a large shop devoted to the sale of literature connected with the coming one (Antichrist), and a league is already formed to pray and to prepare daily for his advent. In a series of remarkable predictions lately published about the war and the Kaiser, the latter is clearly pointed out as the forerunner of the coming Antichrist. A long article in one of our London dailies was recently devoted to the description of the Man for whom the world is looking as its secular and spiritual saviour, and this expectation is everywhere spreading.

While therefore the open desire to destroy Christianity in favour of Napoleonism is undoubtedly the evil spirit behind the present war, should the Allies triumph, one does not for a moment expect the millennium to be the result.

To the writer it seems, on the contrary, that while Christians will be increasingly possessed with the Blessed Hope of their Lord's return, the world at large will probably welcome

Some New Saviour

on the basis of natural as distinguished from revealed religion, or that of humanity instead of Christianity.

These thoughts must be taken solely as the author's; but they may, if accepted, well lead us to a closer clinging to the simplicity of our common faith, to a quietness of heart stayed upon our great and ever Blessed Lord, and to a more earnest striving to do His will in the few days that remain before the long-looked-for Return of our Lord and Saviour, "to whom be glory, both *now* and *for ever*."

The Final Test of Christ's Love.

By J. CHARLETON STEEN.

The Gist of an Address at Half-Yearly Meetings, Glasgow,
4th April, 1915. PAPER II.

UP to this point we have simply touched the fringe of the "Love of Christ." We now will seek grace to consider its great and final test in which it shines the more gloriously.

Read Ephesians 5. 31, 32: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church." The quotation is from the building of Eve (Gen. 2. 24). What is the "great mystery?" Surely not a man leaving his father and mother and being joined to his wife. There is no mystery in that. The great mystery is that Christ should leave His Father and cleave to His wife, that He and she should become eternally one. There is great comfort to my soul in the fact stated that it is the man that cleaves to the woman, and not the woman to the man. It is not my feeble grip of Christ, my weak cleaving to Him, but it is His mighty cleaving in a deathless love to me that gives me assurance and joy, and leads me ever and anon to cry out, "O faithful, eternal Lover."

We have now reached a point in our study that, in order to more fully grasp its meaning and worth, we must go back to the garden scene of Genesis 3. There were Adam and his wife. Into the garden the tempter came. He did not go to the man. Why? I gather from 1 Timothy 2. 14 that Adam could not be deceived—figure of the Coming One—but he went to the woman. She believed the lie, obeyed, ate, and died. They both fell.

Eve by Deception, Adam by Affection.

Now comes the great test. What will Adam do? He, standing in his innocence, unfallen and in communion with God, sees the wife of his adoption, the gift of his God, lying in misery, bondage, and death, with a yawning gulf separating them for

ever. Being only a living soul, unlike the last Adam, who was a life-giving spirit, he could not quicken her. Will he cleave to his Father or will he leave his Father and cleave to his wife? "For this cause shall a man leave," so he deliberately, undeceived, yet consumed by his love, left his God that he might cleave to his wife. She fell by deception. He fell by affection. His love for her was so great that he descended to her level and became partaker with her of her ruin and death.

What a picture have we here of the last Adam who, without the sin, left His Father that He might reach and cleave to His bride; not cleave to her in her sin and shame, and thus become like her, but that He might impart to her His own life, and lift her to His own level and glory.

Our adorable Lord, in His consuming passion, stooped from heights no finite mind can scale to depths no finite mind can fathom, but

He "Stooped to Conquer."

Look at this recorded stoop as traced in Philippians 2, this leaving and cleaving of the Christ, and remember it was not only a stoop for time, but, O matchless Lover, it was for Eternity! Here we are in the "Holy of the Holies," in the very presence of the Shekinah, and we would seek for grace to tread reverently and softly.

"Who, being in the form of God, thought it not a thing to be held fast, equality with God, but emptied Himself and took the form of a slave" (Phil. 2. 6, 7, r.v.). "Held fast" is the correct meaning of the original word translated "robbery." The word translated "form" means "actuality." Was He the very form of God? Then He took the very form of slave. Here we have the first step in the descent of His long, weary, and costly search for His bride. It is tremendous to contemplate. From very God to very slave, what an emptying! He who was coequal and coeternal with God of His own voluntary will makes His choice, makes it for Eternity. Will He hold fast His equality with God? If He does He and she are separated for

ever. Will His love stand the awful and eternal stoop? His was a love for which if a man offered all he possessed it would be utterly contemned. So for her sake He empties Himself and takes the lowest possible place, the place of a slave. What means it, O my soul? It is love outloving itself, yea, it is

“Love that no tongue can teach,
Love that no heart can reach,
No love like His.”

The Infinite Stoop.

My Saviour, adored and adorable, hast Thou stooped low enough? Surely Thou hast. No, Thou hast not yet bottomed the terrible depths of her fall.

He was “made in the likeness of men.” As I trace the humiliating steps of His terrible descent into her abyss of ignominy, shame, woe, and death, I would seek, by God’s help, to guard His holy humanity from being misunderstood. “Man’s likeness,” what does it mean? Does it mean just like me? A thousand times “No.” The word likeness is used three times in the New Testament: “Likeness of sinful flesh” (Rom. 8. 3), “Likeness of men” (Phil. 2), and, lastly, “Likeness of His death” (Rom. 6. 5). This last quotation gives to me the true meaning of “likeness of men.” Note, baptism is said by God to be the likeness of His death. Would any one suggest that it was His death, or even approaching a sameness of His death? Thus, as baptism cannot by any possible stretch of imagination be made to mean the same thing as His death, no more can His spotless, untainted, and untaintable humanity be made the same as mine. In His humanity there was the great mystery of Godliness. God manifest in flesh, not God and man, but God-man, “Immanuel—God with us,” our great Saviour, but also, and at the same time, “our great God” (Titus 2. 13, R.V.). He was the “seed of the woman.” Here His humanity and mine part company. Again, He was immaculately conceived, called by God “that holy thing.” As He lay in the manger God’s testimony of the little Babe is: “He is Christ the Lord” (Luke 2. 11). “He

knew no sin” (2 Cor. 5. 21). “Did no sin” (1 Peter 2. 22). Had no sin (1 John 3. 5). As holy on the Cross as He was in His life. As holy in His life as He was in the manger, and as holy in the manger as He was in the Godhead. “That holy thing,” the incomparable God-man, a humanity which knew no taint of sin, no seed of mortality, taintless and untaintable, sinless and impeccable. The One concerning whom God said, “I have laid hold on One who is mighty,” Satan’s conqueror, the Stronger than the strong man, the Mighty God, the Everlasting Father, the Prince of Peace, and my Redeemer.

My Saviour adored, hast Thou not in the humiliating stoop of incarnation reached her yet? Can she not be linked with Thy perfect humanity and thus be lifted to Thy plane? No. She lies deeper still, further removed yet. No union or oneness possible in incarnation.

And being found in “man’s fashion,” He was a real Man. Weary, hungry, sad, knowing throughout His life what poverty meant, suffering by His perfect sympathy, suffering for righteousness’ sake, suffering as He came in contact with sin and its concomitant evils, the terrible suffering of anticipation, for He was the only Man born with the express object to die; and, last of all, suffering as a sin-bearer on the Cross. Surely in all points, sin apart, He was tempted like as we are (Heb. 4. 15). Note “sin apart.” He never knew the temptations of sin.

The Deeper Descent.

Being found in man’s fashion did not reach her. He must descend lower still if He is to get to her level. Therefore, as man, He emptied Himself and “became obedient unto death, even death on a Cross.” At last He has reached her. He has got to where she lay. He has taken her guilt, curse, and shame as His own. He carries it to Calvary, and there, instead of her, He pays the terrible price. She dies in Him. She is buried with Him, quickened with Him, raised with Him, and seated in Him at God’s right hand. She died

with Him to live with Him, and when He who is her life shall appear she shall appear with Him in Glory (Col. 3. 4).

As we trace the terrible descent of the Son of God, and knowing all we know, yet we must say:

“None of the ransomed ever knew
How deep were those waters crossed,
Or how dark was the night which the Lord
passed through
Ere He found His Church which was lost.”

Thank God, His love was stronger than death, waters could not quench it, floods could not drown it, Calvary, dark Calvary, could not separate her from it.

But we have not yet seen that love finally tested. Let us still seek for grace to consider Him.

Final Test of Christ's Love.

“Then cometh the end when He shall have delivered up the kingdom to God, . . . and when all things shall be subdued unto Him that put all things under Him, then shall the Son Himself be subject that God may be all in all” (1 Cor. 15. 24-28). Here we have the eternal subjection of the Son. What does it mean? It is the final test of His love.

In order to understand it let us read together the law of the Hebrew servant as we have it in Exodus 21. There we find that the term of his service was seven years, perfect and complete service. He can then go free, yea, as free as his master. If he brought a wife in with him she can go out with him, but if his master gave him a wife he must go out alone. Then comes the test of his love. If he says, “I love my master, my wife, my children, I will not go out free,” then he is taken to the door post, his ear bored, and he serves for ever.

Our adorable Lord is the great Antitype, the perfect Hebrew servant. “Behold My Servant, whom I uphold, Mine Elect, in whom My soul delighteth” (Isa. 42. 1). These words were applied to Christ when He came up out of the waters of baptism in Matthew 3.

The time comes in His service when He has completely fulfilled the Father's will and completely finished His work. When

the great purposes of servitude are accomplished He can go free, back into God's form and God's equality. But His bride, what of her? He cannot take her back into God's form or God's equality. She cannot go free. He came in by Himself, His Master gave her to Him. If He goes out He must go out alone. Now comes the greatest test of all, the final and eternal test. Listen, O my soul, in breathless suspense listen. Will His love, the love of Christ, stand the test? He speaks: “For her I became a man, a slave. For her I died a malefactor's death. For her I made atonement, her sins I bore, her life I quickened. I lifted her from the lowest depths of shame and Hell itself to the highest heights of my acquired glory. My vast possessions and wealth inherited by Me as man glorified I hold and value for her sake alone, that I may lavish them upon her for ever. She is life of My life, soul of My soul, joy of My joy, My glory, and My crown. For her I wore the crown of thorns. I endured the fierceness of Thy wrath. Because of her I carry with Me My death scars into everlasting rest, and count them amongst My most precious possessions. No, I love My Master, I love My wife, I will not go free. For her I became a man, a servant; for her I remain a man, a servant, for ever. I have her in My own image, sinless and perfect, and throughout the eternal ages she shall be by My side.”

“She and I in that bright glory
One deep joy shall share,
Hers to be for ever with me,
Mine that she is there.”

I think you can now more sincerely enter into the meaning of the apostle when he cries, “The love of Christ constraineth us” (2 Cor. 5. 14). May it so constrain us that we render to Him a love for a love, a life for a life, a heart for a heart! Then shall we truly sing:

“Oh, Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.”

THE root of faith produces the fruit of love.

The Approaching End of the Age.

In Relation to ISRAEL.—III.*

By GEORGE HUCKLESBY

IT is of the utmost importance to remember in reading the Holy Scriptures that God has an earthly as well as a heavenly people, and that Christ is the Centre of both. He is "the Head of the Church" (Eph. 4. 15), He is also "the King of Israel" (John 1. 49), He was born "the King of the Jews" (Matt. 2. 2), as such He died, and in that character will He come again, when that people will welcome Him as their Messiah and worship Him as their God.

All careful readers of the Scriptures must be impressed with the great prominence given to that people in those writings. Wellnigh two-thirds of the Bible is occupied with them, either recording their historic past, or revealing their prophetic future (*whole of Blue Bar*). In order to clearly understand the latter it is essential that we get some clear idea of the former.

I shall therefore briefly review their past history, from the call of Abram their father, to the Cross of Christ their Messiah (*as noted on Chart*); we shall then take a passing glance at their present scattered condition from the rejection of their Messiah to His return to that nation; and this will better prepare us to consider their prophetic future and our Lord's return to them.

1. In Genesis 12 we have the inspired account of

The Call of Abram

from Ur of the Chaldees into the land of Canaan (*Beginning of Blue Line*). On his arrival in that land the Lord appeared to him, and in a covenant of grace God made over to him and to his seed, by deed of gift, that special portion of the earth as an inheritance. In Genesis 15 God pointed out the ancient landmarks, including the whole land from Hamath in the north to

the River of Egypt in the south, and from the Great Sea on the west to the Great River on the east (*See Map in Bible*). This is the true "Promised Land," embracing an area of about 300,000 square miles, or about twice and a half the size of the British Isles. This promise was confirmed to Isaac, and re-affirmed to Jacob.

2. This is followed by

Jacob's Descent into Egypt,

and the exodus therefrom under Moses. At Sinai (*Mount on Chart*) they entered into a *conditional* covenant with God, and it was on those conditions they entered the Land. The covenant with Abram was *unconditional*, and rested entirely on Jehovah's "I will." In the Land they "desired a king" (1 Sam. 12., 13), and God granted them their desire by giving them king Saul, who was succeeded by David, and at his death Solomon his son came to the throne. But in Solomon's old days his wives drew away his heart from the Lord, and he bowed his knees to the gods of these idolatrous women. For this cause God gave ten tribes out of the twelve to Jeroboam, but for David's sake He allowed the other two tribes to cleave to Rehoboam, the son of Solomon.

3. Henceforth they became

Two Distinct Nations.

The ten tribes (*Bottom Blue Line*) went on from bad to worse, until the Lord allowed Shalmaneser, the king of Assyria, to take them away captive into his own land. The two tribes (*Top Blue Line*), of the House of Judah, continued about another century, until they became worse than the heathen around, and God permitted Nebuchadnezzar, king of Babylon, to carry them away captive for seventy years. Then a remnant returned (*Return from Babylon*), and under Ezra they rebuilt the Temple, under Nehemiah they restored the city, but in the Book of Malachi, which closes the Old Testament, we find they had again lapsed into a sad condition of departure from God.

This is followed by a silence on the part of God for about four hundred years

*Explanation of free Chart in colours, presented with January number: The words marked thus (*see crown*) refer to points on the Chart, which please consult. Extra copies of the Chart can be supplied for Bible classes and students at 1d. each, post free.

(*After Malachi*), between the Old and the New Testaments.

4. This silence was broken by the angel appearing to Zacharias in the Temple announcing the birth of John the Baptist, the Herald of the Messiah; from thence the angelic messenger went to the Virgin Mary and foretold

The Birth of the Messiah.

The first they beheaded, and the latter they crucified, sending a message after Him, in the death of Stephen, saying, "We will not have this Man to reign over us." Wherefore, God has for a time set them aside nationally, and for the present they are called "Lo-ammi," "not My people" (Hosea 1. 9). Their city was taken by the Romans, their Temple was destroyed.

5. Those who escaped the sword were scattered among all nations, as seen during

The Present Dispensation.

Scattered everywhere, yet finding a settled resting-place nowhere (*Blue under Star 2*). They are not amalgamated with other nations nor annihilated by them, but kept separated for God's purpose in the future. The prophet Hosea foretold their present sad condition: "They shall abide many days without a king, and without a prince" (their present *political* condition), "and without a sacrifice, and without an image, and without an ephod, and without teraphim" (their present *spiritual* condition). This is their exact condition to-day. As a nation they are without a king, without a temple, without a priest, and without a sacrifice. But the prophet proceeds to say: "Afterwards shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days."

6. To-day we see such a movement among that people which has not been witnessed for centuries. They are

Returning in Unbelief,

and will, when recognised as a nation, rebuild their Temple and once more offer

sacrifices upon the altar in Jerusalem. It is under these circumstances they will be led to enter into a covenant with the Antichrist for seven years, in the midst of which he will break his covenant and set up in the Holy Place of the Temple an image of the great imperial power, compelling Jews and the whole world to worship that image.

7. Then will commence the time of

Jacob's Trouble,

a time of unparalleled tribulation in the land (*70th Week*). It must then be idolatry or death. Many will prefer martyrdom to bowing their knees to an idol. Then will ascend the plaintive cry from that people, "Look down from Heaven, and behold our desolation; they are shedding the blood of Thy servants like water round about Jerusalem" (Psa. 79. 3). The persecution will increase in intensity, causing their prayer to grow in earnestness, and as a last resource their cry will be: "Rend the Heavens and come down," then "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken, and then shall appear the sign of the Son of Man coming in the clouds of Heaven with power and great glory" (Matt. 24. 29, 30).

8. These physical signs in the Heavens will strike terror in the hearts of Israel's enemies, but assure their own hearts that God is hearing their cry and is about to appear to their joy and salvation, but to the discomfiture and overthrow of their foes.

The Return of Messiah.

He will return to that nation, and then "they will look upon Him whom they have pierced" (John 19. 37). It will be this sight of their wounded Messiah which will melt their eyes to tears and their hearts to grief. In the glorified Person of their Great Deliverer they will discover the marks of Calvary's Cross, proving to them that it is the very same Jesus that their

fathers crucified, who has come in unspeakable grace and in ineffable glory for their deliverance.

This overwhelming grace on His part will drive them to their secret chambers in humiliation and confession. When alone with God they will in brokenness of heart and in contrition of spirit confess their own terrible sin in calling their Messiah "an impostor and a blasphemer," also the infamous crime of their fathers in putting to a felon's death their true Messiah. But "in that day there will be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13. 1), and they will then learn the infinite value of His sacrifice at Calvary, and the cleansing efficacy of His Blood, which "cleanseth from all sin," even the sin of shedding it.

9. As a righteous nation Zion is seen

Back in the Land,

and is heard, in Isaiah 49, lamenting her fewness and feebleness, and is heard wishing she had her children back to enjoy the good land and large, into which the God of their fathers has brought them. Jehovah is then heard saying, "Lift up thine eyes round about, and behold; all these gather themselves together and come unto thee" (Isa. 49. 18).

The true "Jubilee Trump" will then be sounded, and all Israel will return, every man into his own possession (*Tribes return*). Not only will they be restored and reinstated in the land, but they will be once more

United as One Nation,

the ten tribes will unite with the two, and Judah will become one with Israel, their name will be one, their king one, and their glory one, in the land which was promised to Abraham, Isaac, and Jacob.

"So all Israel shall be saved (*End of Blue Line*); as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant unto them when I shall take away their sins" (Rom. 11. 26, 27). That Day is approaching.

Monarchs Moulded in Metal.

By T. BAIRD.

IT occasionally pleases God to give a forecast of the history of active earthly kingdoms through inanimate material things. He has used metals to foreshadow monarchs, and He has also employed ravenous carnivora to personify eminent kings. Prophecy is history written in advance, and much of this world's authentic history is God's fulfilled prophecy.

In Nebuchadnezzar's image four well-known metals are introduced to describe four monarchs or monarchies. It begins with *gold*, and gradually descends and deteriorates through *silver* and *brass* until it arrives at *iron*. These metals cheapen in value and harden in nature as they decline from head to limbs. The more *valuable* they are in substance the more *soft* in nature. This feature in the metals, however, is not borne out in the monarchs, for Nebuchadnezzar was apparently much more autocratic and despotic than either Darius or Cyrus. Medio-Persian potentates were held by the very laws they themselves formulated, but the Babylonish kings were a law unto themselves. However, the object of this brief article is not a prophetic dissertation, but a simple attempt to draw a pressing spiritual message from a great prophetic and historic fact.

God has graciously instituted rule in the Church, and we may be sure that the more spiritual that rule is the more tender it will be; and the more carnal, the more despotic. When overseers lose their grip on God they inevitably tighten their grip on their fellows. Golden rule is displaced by iron rule, and fellow Christians, instead of being swayed by the tender law of love, are dashed to pieces by the iron rod of ecclesiastical despotism. When spiritual power wanes, carnal force waxes.

TRUE Christian life is the outliving of the inliving Christ (Gal. 2. 20).

FAITH stoops to no unworthy device for deliverance from trial. w. s.

The Rise and Fall of the Turkish Empire.

I. THE RISE

BY

W. E. VINE, M.A.
To be followed by

II. THE DECAY

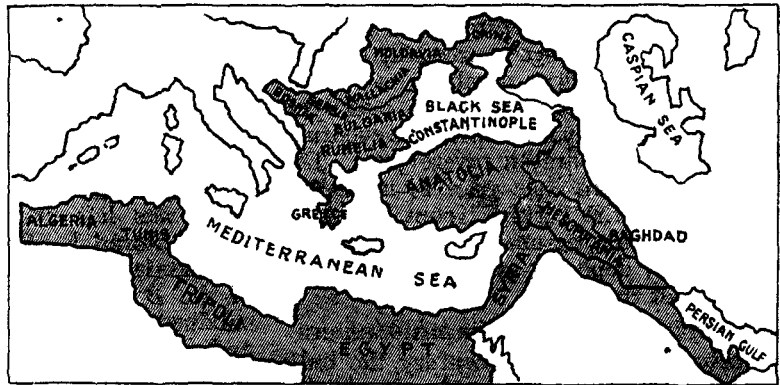
illustrated by a contrast
Map of Turkey as she is
to-day in next number

HAVING narrated
the disintegration
of the western
half of the Empire,
we will now recount
the events which
involved the overthrow
of the eastern half.

The impoverishment of the imperial power at Rome, and the weakening effect of the Germanic attacks upon it, tended to enhance the power of the Emperor at Constantinople. Indeed the eastern Empire was soon regarded as the more important of the two, and for some time after the barbarian invasions in Italy the Emperors at Constantinople claimed supremacy over the west.

Mohammed and the Khaliphs.

The seventh century saw the ascendancy of Mohammed (born A.D. 570) in Arabia, to which country his personal power, temporal and religious, was limited. Upon his death, in 632, his followers determined on the invasion of Persia and the Asiatic dominions of the Emperor at Constantinople. Mohammed's successor, Abubekr, the first of the Khaliphs (*i.e.*, "representatives" of the prophet), at once waged war in both directions. Persia speedily succumbed; Syria and Palestine were subjugated after seven years by the Khaliph Omar. The reduction of Egypt followed, and during the remainder of this century the Saracens, the name by which the followers of Mohammed became termed in Christendom, extended their territory across the entire length of North Africa, and shortly afterwards even into Spain, where they overpowered the then disunited Visigoths.



THE TURKISH EMPIRE AT ITS ZENITH IN THE 15TH CENTURY.

The Saracen power in Western Asia was distracted during the next century by civil war, and was further weakened by unsuccessful wars against the Greeks. At length, in 750, the seat of government was moved from Damascus to Bagdad. From the eighth century onward, though the religion of Mohammed gained ground, and continues to do so to-day, the empire established by his followers dwindled rapidly, one province after another shaking off its allegiance until at the end of the tenth century its shattered dominions lay open to the nearest invader. The foe appeared in the shape of the formidable Turk.

Eastern Empire at End of 10th Century.

In view of the entrance of this new enemy we may note the extent of the territory belonging at this time to the eastern branch of the old Roman world, the *Byzantine Empire*, as it is termed (from Byzantium, the ancient name of Constantinople). The Eastern Emperors had recovered some of their lost ground in Asia, and at the close of the tenth century they held all Asia Minor, Armenia, a part of Syria, a considerable portion of Italy, and all the Balkan Peninsula.

The Appearance of the Turks.

Beyond the north-eastern border of the Saracen dominions lay the country of

Turkestan, inhabited by the Turks, a branch of the warlike nation of the Tartars of Central Asia. With them the Saracens, after the establishment of their Government at Bagdad, waged successful warfare for a time, taking numbers of Turks captive and dispersing them over the Empire. This only facilitated the eventual downfall of the Saracen sovereignty. The Turks in Western Asia grew in influence, and at length the Turkish troops, breaking into open revolt, assumed control over the Khaliphate, deposing and nominating the Khaliphs at their will.

The Turks Embrace Mohammedanism.

Early in the eleventh century the bulk of the Turkish nation, under its leader Tongrol Bek, moving out from Turkestan, swept down upon Persia. The Khaliphate at Bagdad was, however, permitted to remain, and not only so, but Tongrol Bek and all his tribes embraced the Mohammedan religion. The invaders then marched west in vast numbers to make an attack upon Christendom, and in the course of time subdued Armenia and most of Asia Minor. Europe became alarmed, and the Byzantine Emperors eagerly sought the assistance of the nations of the west. Hence arose the Crusades, which had as their chief object the deliverance of Palestine from both Saracens and Turks, and which served to retard, though not to prevent, the advance of the Turkish power in Europe.

The Turks Enter Europe.

Early in the thirteenth century a mighty movement of Mongols south-west from Central Asia, involving the immediate destruction of the Khaliphate at Bagdad, exerted an important influence upon the Turks, in driving those Turkish tribes which had remained east of Armenia westward into Asia Minor. This resulted in the establishment of various Turkish dynasties in that country. At the close of the thirteenth century the paramount power over these was exercised by Osman (or Othman, whence the name Ottoman), who seized all that remained of the ancient

Roman world in Asia, and thus practically founded the Ottoman Empire. In the middle of the fourteenth century the way was opened for the Ottomans to advance into Europe. They were invited by one of the rival factions at Constantinople to undertake their cause. The Turks accordingly crossed the Hellespont and seized Gallipoli and the territory in the vicinity of the capital. Constantinople itself was left unattacked for the time. Under Murad I., the grandson of Osman, Roumania and several kingdoms south of the Danube, including Bulgaria, were subdued. The kings of Hungary, Bosnia and Serbia rose against the invader, but were severely defeated, and by the decisive victory of Kosovo, in 1389, Serbia and Bosnia were annexed.

Constantinople Taken.

Constantinople was temporarily saved by another advance of the Mongol Tartars upon the Turkish dominions in Asia, where, in 1402, the Ottomans suffered a severe defeat. From this check they recovered, and during the first part of the fifteenth century were at war with the Hungarians and neighbouring races, whom they eventually overthrew. In 1451 Mohammed II. ascended the Ottoman throne, and in 1453 led an immense army against Constantinople. The city was taken by storm, the last of the Roman Emperors of the east died fighting, and Mohammed II. rode in triumph to the cathedral of St. Sophia, where he established the Moslem worship.

For over a hundred years after this the Turkish Empire continued to extend. Egypt was annexed in 1517, and in the middle of this century Tripoli and Algeria were added, as well as considerable districts in Europe and Asia. The Turks were now at the zenith of their power.

A Comparison of the Two Divisions.

Recapitulating, we may compare the two divisions of the Roman Empire since their overthrow, from the *prophetic*, *religious* and *political* standpoints. From the *prophetic* point of view our interest in

the west has thus far centred in the fact that the ten kingdoms were not formed by the fifth century invasions; our interest in the east centres chiefly in the land of Palestine, wrenched, as we have seen, from the eastern Emperor by the Saracens, and then occupied by the Turks, who still possess it. From the *religious* standpoint, the Germanic tribes in the west accepted Roman Catholicism, hence its progress in that part of Europe; in the east the Turks had accepted Mohammedanism when invading the Empire of the Khaliphs, hence the establishment of Islam throughout the Turkish dominions. *Politically*, the western invasion in the fifth century, and the consequent amalgamation of the Teutonic tribes with the peoples formerly under Roman control, led eventually to the formation of the various, mediæval monarchies of Western Europe which are to-day either kingdoms or republics. Affairs in the eastern half of the Roman world have moved more slowly in this respect, owing to the prolonged existence of the Ottoman Empire. The slow decay of the Turkish power from the middle of the sixteenth century onward has already resulted in the formation of some Eastern States, and the process still continues.

Thou Wilt Provide.

"Abraham called the name of the place, The Lord will provide" (Genesis 22. 14, *margin*).

I DO not ask my life to understand
 My way to see;
 Better in darkness just to feel Thy hand
 Is guiding me.

I only know Thou doest all
 Thou deemest good;
 Content with Thee I cannot fall,
 Nor ever should.

If only I could keep mine eyes
 Firm fixed on Thee,
 And clasp more closely still the hand
 That leadeth me.

And food, and raiment, and those other things
 Thou seest meet,
 Thou'lt give to him who seeks Thee first and brings
 All to Thy feet.

Though trials come and comforts cease,
 Whate'er betide,
 I lay me down in perfect peace:
 "Thou wilt provide"

Streatham.

H I D

QUESTIONS AND ANSWERS.

REPLIES ARE INVITED TO THE FOLLOWING.

A Pressing Problem.—Does Scripture give any guidance as to whether one "put away" (1 Cor. 5. 11) may be (1) engaged as employee by or (2) retained in the employment of one in Church fellowship?

(This question is sent in by a missionary. Help might be given as to the actual practice of workers in different lands, as well as from elder brethren in the Homeland. Answers should reach us by July 10, with a view to reply in August number.—ED.)

Buying a Sword.

QUESTION 667.—What is the meaning of, "He that hath no sword, let him sell his garment and buy one?" (Luke 22. 36).

Ans. A.—This certainly is not a command to buy a sword or to use one to resist force by force, but

A Figurative Admonition

that the times would be so perilous that they should arm themselves as much as possible with faith and patience to meet their bitter trials. This would appear evident from Christ's saying: "Two swords were enough," which can never be made to mean were enough to stand against and overcome the outward enemy, but only to remind them of the steadfastness we ought to have against the assault of persecution and the spiritual enemy.

JOHN BUTSON.

Ans. B.—Notwithstanding Peter's protest, "Lord, I am ready to go with Thee, both into prison, and to death," the Lord clearly foresaw that at that very time, as soon as His own personal presence should be withdrawn—"for this that is written must yet be accomplished in Me"—they would forsake the path of faith, and resort to carnal weapons for their personal safety, of which Peter very soon gave evidence when he cut off the ear of Malchus. Their self-confidence, expressed by Peter as the spokesman of all, called forth the gentle prophetic warning, "But now, he that hath, let him take, . . . and he that hath no sword, let him sell his garment, and buy one." The Lord undoubtedly addresses them on the line of

Their Own Reasonings

and inclinations. Their answer, "Lord, behold here are two swords," seems to indicate that they possessed the swords, as they thought, secretly, but they were found out, and the solemn answer, "It is enough," confirms John 2. 25: "He needed not that any should testify of man, for He knew what was in man," and also that "He knew their thoughts."

WM. HARLAND.

Ans. C.—In Luke 19. 41-44 the Lord Jesus predicted the siege and sack of Jerusalem, which was fulfilled by the Romans under Titus, A.D. 70. In the parable of the vineyard, in chapter 20, the impending doom of the Christ-rejecting Jews is again announced, and the solemn theme is continued in chapter 21. 5-24.

The counsel of the Lord Jesus to buy a sword was evidently intended to impress the disciples.

with the solemnity of His prediction concerning Jerusalem. They were in a carnal state of mind, no doubt indulging in fond hopes of Christ immediately declaring Himself as "the King" and setting them in "high places" around the Throne. "There was also a strife among them which of them should be accounted the greatest," and this just when the Lord had shown them that He was on the way to the Cross and not to the Throne of Israel. Their minds were filled with delusive dreams of present peace and earthly glory. The sword reminded them that the path they were called to tread was beset with struggle and hardship, and even death.

That the Lord Jesus did not intend the use of the carnal weapon in connection with His mission and testimony of grace and salvation is clear from His rebuke to Peter who used it (John 18. 11). The counsel to "buy a sword" applied

To the Jewish Nation

in view of the horrors of invasion to which they would soon be exposed, when a sword would be of the greatest value to its owner. Real disciples were to place their trust in the Heavenly Father and not in carnal weapons, as the Lord Jesus indicated when He rebuked Peter for using the sword (Matt. 26. 51-53). Peter misunderstood the time, being ambitious to see Jesus on His Millennial Throne and to share the glory. Only two swords were found by the party. "And He said unto them, It is enough," that is, enough to illustrate what He wished to teach His true disciples. One sword was used mistakenly by Peter, and does it not seem that the unused sword was a symbol and forecast of the "sword of the Spirit" which Peter used so effectively in his true calling at Pentecost.

It seems clear that Luke 21. 25-36 points forward to the Millennial epoch, when swords and other weapons will be used by Jewish believers against their cruel foes. That will be quite according to the mind of God, as the time of His judgment will then have come (Zech. 14).

A. MORTON.

Editor's Note.—That this is a difficult question is evidenced by the varied replies (three typical being given), and by the admissions of other elder brethren of their inability to explain. May it not be that it is being taken out of its setting in view of days of stress, and that the simple explanation was their altered circumstances in view of His departure, and their having to face a hostile world and travel in dangerous parts, like the Jericho road and elsewhere. The sword being a simple provision for self-defence, and not for national warfare or as an aid to the propagation of the Gospel.

The words "It is enough" seem to hint that when the Spirit should bring to their remembrance all that the Lord had said they would understand more fully His meaning. Like many other portions of Scripture, and like other of the Master's sayings, when the true period of application arrives the passage will be clear to all.

What Becomes of the Soul?

QUESTION 668.—When the believer is "absent from the body, present with the Lord" (2 Cor. 5. 8), what becomes of his soul?

Ans.—In order to answer this question aright, considering how many heresies there are connected with the subject, it is necessary to construct an argument based on and proved by Scripture in the course of which proof of the following statement will emerge:

(1) The soul of the believer is spiritual in its substance; (2) it is conscious after death (this includes the fact of the recognition of friends); and (3) it is after death capable of being glorified and of enjoying ineffable bliss.

Paul prays that "your spirit (*pneuma*), and soul (*psyche*), and body (*soma*), may be preserved complete in all parts up to and at the Coming of our Lord Jesus Christ" (1 Thess. 5. 23). This prayer implies the possibility of these parts becoming separated before that Coming. When and where will this separation take place?

The whole universe is divisible into two parts—the material and the immaterial. Our Lord Jesus tells us that "God is Spirit" (John 4. 24), that is, He is immaterial. Whereas, on the other hand, this world of ours is material (2 Peter 3. 12). Hence there were two steps in the making of man. First, God created him in His own image, that is, a spiritual being (Gen. 1. 27). Secondly, God "formed (lit., moulded) man of the dust of the ground" (Gen. 2. 7), that is, a material being. The first step was an act of *creation*. The second was an act of *formation*. His body was moulded from material previously and long before created. The two acts are combined in one statement: God "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2. 7). Observe here, all animals had a body, all a soul (Gen. 1. 20, 21), but man alone had this special principle of spiritual life. Here in formation we have

"Spirit, Soul, Body."

(1) *Body* is then the organ by which man knows and is suited to live in the material universe. (2) *Spirit* is the organ by which he knows, and is suited to live in, the immaterial or spiritual world. (3) *Soul* is that in which the two meet, and to which personality (that whereby man knows himself as "I," "me," and speaks to and of his fellows as "you," "they") belongs. To it belong the powers of willing, choosing, determining. Thus before the Fall the soul of man stood in the balance between the two worlds, the material or physical, the immaterial or spiritual. By his body he stood in relationship to the world in which he lived and over which he ruled. By his spirit he stood in relationship with the other world in which he lived in communion with God, who is Spirit, and whose companion he was created to be.

At the foot of the Tree of Knowledge by the organs of his body he saw, he touched, he tasted—and he fell. The soul lost its balance. Over-

powerfully attracted to the material through his body (1 John 2. 16), his spirit was parted from God. Man's soul no longer knew God, it became afraid of Him (Gen. 3. 8-10). Man died spiritually (Eph. 2. 1), and became "soulish, not having the spirit" (Jude 19). And the sentence pronounced on his body: "Till thou return unto the ground: for out of it wast thou taken (not, observe, "created"), for dust thou art, and unto dust shalt thou return," was but an echo in his material being of that far more dreadful reality, spiritual death. For his exile from the earthly paradise expressed in material terms that greater exile into which he was followed by a world in tears, his banishment from the presence of God, to whom he could no longer come save by the blood of others that spake prophetically of the Blood of Another. Thus one who knew God, great sinner though he had become, wrote of the same event, death, "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it" (Eccles. 12. 7). The presence of the soul is seen by what we know as "life." Contrariwise, its absence is known as "death." As a great poet has put it:

"Dust thou art to dust returnest,
Was not spoken of the soul."

The separation implied in Paul's prayer takes place, then, at death; and the line of separation (in the believer's case) is between the body on the one hand, and the soul and spirit on the other. These two go together, for the spirit is but an organ of the soul, the soul being the seat of personality, and spiritual in its essence.

Our Lord Jesus said to the penitent malefactor: "To-day shalt thou be with Me in Paradise." Their bodies remained on earth, but they went elsewhere, and were not only conscious of doing so, but were

Conscious of Each Other's Presence

elsewhere: "Thou.. with Me."

Thus Paul speaks of his body as "a tent" or "temporary dwelling-place on earth" (2 Cor. 5. 1). For he adds: "From at home in the body, at home with the Lord" (2 Cor. 5. 8). He speaks of his body also under the metaphor of "clothes," for he re-echoes his prayer for the Thessalonians (already quoted) in these words: "Earnestly desiring to be clothed;.. if so be that being clothed we shall not be found naked" (2 Cor. 5. 3, 4).

Peter uses similar language. He speaks of death as an "exodus" (2 Peter 1. 15), and of his body as a "tent." "As long as I am in this tabernacle, .. knowing shortly that I must put off this tabernacle" (2 Peter 1. 13, 14), or, literally, "quick is the putting off (a metaphor connected with clothes) of my tabernacle" (that is, a frail tent erected for the night, such as he proposed to erect on the Mount of Transfiguration).

At death, then, the soul of the believer, bearing his personality with its organ of spiritual knowledge (1 Cor. 2. 11), leaves the body and exists consciously in the other world. And just as here the soul is clothed with and known by the body

(cp. John 19. 40, "body of Jesus," and verse 42, "laid they Jesus") (see below), so there it is clothed with (using the metaphor) and known by the spirit and as "a spirit."

Thus our Lord Jesus said to His startled disciples ("They were terrified and affrighted, and supposed that they had seen a spirit"): "Why are ye troubled?.. behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24. 37-39). Note, He did not argue with them, and say: "O foolish men, there is no such thing as a spirit." No, He definitely accepts the fact of Himself being "a spirit" as a possibility. But that He was not one then He shows by pointing out the differences between Himself in the body and Himself as a spirit.

That He had been a spirit we know from His words on the Cross when He "dismissed" or "sent forth" His spirit, and commended Himself as a spirit into His Father's care (Matt. 27. 50; Luke 23. 46; connecting these passages with His words to the malefactor, Luke 23. 43). Note also that He is known and recognised by the body: "My hands and feet, .. I Myself."

Therefore, after death the believer's soul not only exists, but clothed with its spirit is conscious not only of itself and others, it knows God (Rom. 8. 16).

So in Scripture we are told that when at death the believer's body is "laid to sleep" (1 Thess. 4. 14) to await in the grave the trumpet's last call, he himself goes forth a conscious spiritual being to be with his Lord in Paradise (connect Luke 23. 43 with 2 Cor. 12. 3, 4), there to enjoy the presence of the Lord Jesus (Phil. 1. 23), to await

In Conscious Companionship

(2 Cor. 5. 8, notice the "we") with those he has loved and lost awhile, that blessed moment when he and they at their Lord's coming will by reunion with their bodies be made perfect.

That Paul's desire that his Thessalonian brethren should be amongst those who are alive and remain until this coming is clear from his prayer: "Your spirit and soul and body complete in all parts may be preserved until the coming of our Lord Jesus Christ." For Paul shrinks from the thought of being "unclothed" by the rude hands of death (2 Cor. 5. 3). Yet he knows that the glories of Paradise are so transcendently resplendent (2 Cor. 12. 4) that he is willing to leave the "home" of the body, seeing that then he will be "at home with the Lord" (2 Cor. 5. 8).

I have dealt with the question of the *believer's* soul in this somewhat lengthy manner because the heresies concerning what is called "the intermediate state" are based either on a misunderstanding and misapplication of the Scriptures, or by confounding things that differ. For example, the term "sleep" is applied to the soul, whereas in the Bible it is applied to the body alone (*e.g.*, Matt. 27. 53).

I HAVE just seen our brother, Mr. MATTHEW MUIR, after his most merciful deliverance from the *Lusitania* disaster. His heart is full of thanksgiving to God, and in order that we may "exalt His Name together," I will give a few particulars in his own words. He says:

"I had an attack of influenza, which left me very weak in body when I sailed from New York on Saturday, 1st May, on board the *Lusitania*. The usual mode of life on board ship went on while the voyage lasted—sports through the day and concerts at night. Very few of the passengers had any concern about submarines, for although they were freely talked about, confidence was felt in the great speed of the vessel.

"On Friday, at 2.7 p.m., I was on deck after lunch when a man by my side cried, 'Look, there comes a torpedo!' I looked, and there indeed was the foam-track of the dreaded missile, which struck the ship a moment or two afterwards. Instantly all was animation. Every one was rushing for the boats. Ten minutes after the *Lusitania* was struck she listed, and in other three minutes one had to climb up the deck to reach the port side.

"I naturally wished to let women and children into the boats first, but yet eagerly desired to get clear of the ship at once. After great difficulty I succeeded in procuring a life-belt. Hastily fixing it on I rushed to the rail of the vessel, only to witness a sight I shall never forget. The first life-boat was being lowered away, full of women and children, with a few men to act as oarsmen. As it neared the water something went wrong with one of the ropes, with the result that all the occupants were shot out of the boat as if from a chute. Only four or five regained the boat, the rest having gone down.

"One of the ropes for lowering this boat was within my reach. Fifty feet below was the cold waters of the Atlantic. Would I risk this mode of reaching it, or stay on board and go down? My mind was made up in a moment. I seized the rope and swung myself clear. When about two-thirds down my grip gave way. I turned a somersault and finally struck the surface of the water with my back. I sank only a short distance, rose to the surface, drifted round the ship's stern, and was soon out of danger of being drawn down by the suction of the sinking vessel.

"Twenty yards from me a man was raising loud cries for help. He also shouted that we had made a mistake in leaving the ship, but I did not think so. By this time, between paddling with my feet and drifting, I had reached a point about fifty yards from the doomed vessel on the starboard side, the side that had been struck. I saw her decks crowded with frenzied people, saw her stern rise high in the air, saw her take her last great plunge and sink out of sight, leaving nothing visible but a few boats, a few heads, and some floating debris.

"What my thoughts at that moment were I cannot describe, but one thought flashed through my mind—all might be over with me, too, in a few

minutes. I thought of loved ones whom I might never see again, then something that passes all understanding—"the Peace of God"—took full possession of my heart, and my soul was at rest. My companion still kept shouting, which was a mercy, as I had become too exhausted for that. In a few minutes I saw a boat coming in our direction. Had they seen us? Had they room for us? were the questions that passed through my mind. Yes! I saw them heading for us, but I had become so exhausted that I could only raise my left hand to hail the rescuers. Four men pulled me into the boat in a semi-conscious state, then they reached and saved my companion whose shouting I valued. Our life-boat now headed for the Irish coast, which seemed to be 15 to 20 miles off, the men taking turns at the oars. In two hours we were met by a boat with four men in it, who took us in charge, and an hour later we were met by a trawler and landed at Queenstown at 8.15 p.m., nearly six hours after the ship went down. Along with two women, I was rushed to hospital, where we were kindly treated, and 24 hours later I had so far recovered as to be able to leave for home.

"Looking back, I trace, in the whole series of incidents leading to my rescue, the loving care of God, and I give the entire glory of my deliverance to the Lord Jesus Christ and God my Father."

We hear of other servants of Christ whose life-work came to a close in the *Lusitania* outrage, we lament the loss of these, and sympathise with all who have been bereaved by the 1400 lives sacrificed. In the wisdom of God our brother, Mr. Muir, is left to pursue his quiet ministry amongst saints and sinners, a ministry strongly marked by reverent, well-balanced presentation of Divine truth, and we may fervently pray that "great grace" may rest upon him while God shall grant him the privilege of further service on earth.

R. BARNETT.

MR. JOHN FREEMAN and his wife (*nie* Rachael Grant, daughter of the late Alex. Grant, of Singapore, and niece of W. J. Grant, of Kilmarnock) were coming home on a visit from Canada. "After lunch," said Mr. Freeman, "my wife and I were sitting on the upper deck looking at the coast of Ireland when there was suddenly a noise like a deep boom in the fore part of the vessel. We jumped to our feet, and immediately heard a second similar explosion, followed by a shower of hot water, ashes, and steam, which fell over the stern of the ship. My wife said to me, 'Whatever may happen to us, we shall go to Glory,' meaning that as we were both trusting in the Lord Jesus Christ as our Saviour we should go to be with him if we perished. I had previously told my wife that in the event of any disaster we were to make for the promenade deck, where the majority of the life-boats were hung. We got parted in the water, but on arrival at Queenstown I found, to my great relief, that my wife had already been landed, and was anxiously waiting news of myself."

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

“FAITH WORKING.”

Gal. 5. 6. For in Christ Jesus neither circumcision . . . nor uncircumcision;— see at 2. 7, above. Since the death of Christ nationality does not confer any religious privilege upon men; before God all men stand on a common level of weakness, ungodliness, and enmity against Him, see Rom. 5. 6-10.

availeth anything—*ischuō*, ‘to be effective’, ‘to be capable of producing results’; in Heb. 9. 17 it appears to have the meaning ‘to be valid’ (‘of force’), a meaning which is common in Greek documents contemporary with N.T. (the papyri, see *Thessalonians*, p. 31), but which would be inadequate in this passage; Acts 19. 20, where it is said of the gospel, affords a better illustration of its meaning here.

A strengthened form of this word, *exischuō*, occurs in Eph. 3. 18, in the Apostle’s prayer that the believers may be “strong”; here also the capacity for producing the spiritual results described is directly connected with faith. Another, *kataschuō*, occurs in Matt. 16. 18, of the powerlessness of the “gates of Hades” to prevail against the Church, and in Luke 23. 23 of the power of a determined mob to prevail over a weak ruler. ||

but faith working—*energō*, for which see at 3. 5, above.*

through love.—*agapē*, for which see *Thessalonians*, pp. 31, 104.

These words have been understood in two ways:

a. That faith is formed by love, is the outcome of the exercise of love, thus making of faith a ‘work’; but against this interpretation is the fact that the verb is not in the passive voice, in which case the meaning would be ‘wrought, or produced by, love’; it is in the middle voice, and so means ‘exerting itself in, or producing, love’. In N.T. faith is consistently set in contrast with works as the means of justifi-

fication. The two are not complementary the one to the other in this connection, they are mutually exclusive the one of the other. It is never love that justifies, but always and only faith. Faith produces works, works do not produce faith.

b. That faith expresses itself in love. The general teaching of Scripture is that faith is a living and active power, inasmuch as it brings a man into vital union with the source of all life, and so of all spiritual activity. But God is not only the source of spiritual life and power, God is love, and in the heart of the man who trusts in God love is shed abroad by the Holy Spirit, Rom. 5. 5, love to God, 1 Cor. 8. 3, and love to men, 1 Thess. 4. 9. Thus it is that faith expresses itself in love. It may be added, moreover, that the Apostle is not here describing how a man may attain to be in Christ, but rather how the faith that brings him into union with Christ manifests itself in his life.

The recurrence here of Paul’s triad, faith, hope, love, is to be noted, see *Thessalonians*, p. 32, where a reference to Rom 5. 1, 5 should be added.

With these words should be compared:

“Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God” (is everything) 1 Cor. 7. 19.

“Neither is circumcision anything, nor uncircumcision, but (it is necessary that a man become the subject of) a new creation”, 6. 15, marg., below.

There is complete agreement between Paul and James on the essential quality of faith; to both faith is something vital, effective, making a difference in the man who exercises it. With James faith produces obedience as with Paul it produces love. But whereas James distinguishes between true faith and spurious faith, ch. 2. 14-26, Paul does not anywhere acknowledge a false or ineffective faith.

There is an ellipsis to be supplied—‘Neither . . . nor . . . availeth anything, but faith working through love accom-

* In the analysis of N.T. use of *energō* at 3. 5, *e*, should be altered to read “faith as the energiser of love”.

plishes all things'; with this may be compared the words of the Lord in Matt. 17. 20 and Mark 9. 23. This categorical statement, as to the first part of it, is a concise summary of the argument of 3. 1-9, and as to the second part, is a direct, explicit abrogation of the covenant with Abraham of which circumcision was the seal and symbol.

It is not the Apostle's mind to deny that 'circumcision', *i.e.*, subjection to law, is a more advantageous condition than 'uncircumcision', *i.e.*, natural license restricted only by conscience already warped and blinded by sin; on the contrary, he has elsewhere declared that the advantage of the Jew over the Gentile is 'much every way', Rom. 3. 1. But faith in Christ frees the one from bondage to a law imposed from without, and the other from bondage to the impulses of a corrupted nature, by producing in both the essential characteristic of the nature of God, love, for God is love, 1 John 4. 8.

v. 7. **Ye were running well;**—as at 2. 2, above.

who did hinder you—*enkoptō* = 'to cut into', and in general usage 'to impede a person by cutting off, or breaking up, his way', hence 'to hinder'. Here the meaning is 'who broke up the road you had begun to travel with so much promise?' So also Rom. 15. 22, 1 Thess. 2. 18, there, however, of actual journeys; in Acts 24. 4 of detaining a person unnecessarily, and in 1 Peter 3. 7 of the effect of a low ideal of family life upon prayer.||

The figure of a race is found also in Rom. 9. 16, 1 Cor. 9. 24-26, and Heb. 12. 1; cp. Acts 20. 24, 2 Tim. 4. 7.

that ye should not obey—lit., 'be persuaded by', *peithō*, which in the active voice = 'to persuade', 'to win over', as in Matt. 27. 20, and in the passive voice = 'to be persuaded', 'to be won over', as in Acts 5. 36, 40, 21. 14. It suggests, not obedience in submission to authority but, obedience resulting from persuasion, of which Acts 27. 11 is a good example, see Rom. 2. 8, 14. 14, and 1. 10, above, with note there.

A strengthened form, *anapeithō*, occurs in Acts 18. 13; it is always used in an evil sense, 'to induce' (of course the Jews thought that Paul was doing an evil thing in persuading the people to accept the gospel), see Jer. 29. 8, LXX; so also the papyri.||

Peithō and *pisteuō* are closely related etymologically, the difference in meaning is that the former implies the obedience that is produced by the latter, cp. Heb. 3. 18, 19, where the disobedience of the Israelites is said to be the evidence of their unbelief. Faith is of the heart, invisible to men; obedience is of the conduct and may be observed. When a man obeys the truth by acting in accordance therewith he gives the only possible evidence that in his heart he believes God. Of course it is persuasion of the truth that results in faith (we believe because we are persuaded that the thing is true, a thing does not become true because it is believed) but *peithō* in N.T. suggests an actual and outward result of the inward persuasion and consequent faith.

the truth?—the article though printed in the Gk. text of R.V. is not found in the oldest MSS.; if it is to be retained then the meaning is, 'the gospel, the true doctrine of the Scriptures in the light of the coming and death of the Son of God'. If, as is almost certainly the case, it is to be rejected, then the meaning is 'that which in the nature of the case is true, in view alike of its vital power as you have experienced it, and of the reasons already adduced from Scripture'. See *Thessalonians*, pp. 266, 272. Cp. 2. 5, 14, above. In either case a contrast is suggested with the false gospel of the Judaizers (that salvation is dependent upon works, wholly or in part) which does not accord with the Scriptures on which it was professedly based when those Scriptures are rightly read, 3. 6-22, above, and which in their own experience was void of any vitality or power, 3. 1-5, above.

The language of metaphor is soon dropped for that of reality; 'to run well' is to obey.

“First the Kingdom.”

A MARVEL of unity for a definite purpose has been set by the World which is at least worthy of consideration by the Church. Realising the vital issues at stake, recognising the life and death struggle in which the Nation is involved, the leaders of the British Parliament in forming a Coalition Government have in substance said, “First the Kingdom,” then the minor matters relating thereto.

Had anyone 20, 10, or even 5 years ago prophesied a fusion of Liberal, Conservative, Radical, and Labour forces, his prophecy would have been classed with the vagaries of “Old Moore” or the weather prophet of local fame. Yet without lengthy discussion, without any great clamour or upheaval a United Government of men from the varied parties is hard at work with one aim—“First the Kingdom.”

How was it accomplished? Two words virtually give the explanation: Danger and Duty.

DANGER from a common, clever, and mighty foe; danger of the country being devastated, as most of Belgium and part of France has been, that which blossomed as the rose being turned into worse than a wilderness; danger of home, mother, wife, children, and possessions being “delivered into the hands of brutish men, skilful to destroy” (Ezek. 21. 31); danger of the King being dethroned, and the Kingdom demolished; danger, real, vital, imminent.

DUTY as men, as loyal subjects of the King, as citizens of the United Kingdom, and as leaders of the people, not to retire, surrender, compromise, or continue internal strife, but to *unite* for one purpose, against the one foe. In the words of the Prime Minister: “Any reconstruction that may be made will be for the purpose of the war alone, and is not to be taken in any quarter as indicating anything in the nature of a surrender or compromise on the part of any person or body of persons of their several political purposes and ideals.”

What is its lesson? While admiring

the patriotic spirit which brought about this Coalition, it seems at this admittedly critical juncture in Time’s Course it might be well to suggest points for the solemn consideration of “all who love our Lord Jesus Christ in sincerity” (Eph. 6. 24), and so desire “first His Kingdom.”

By the allied yet distinctive, though none the less powerful effects of the mighty streams of Higher Criticism, Romanism, Ritualism, and Spiritualism; by the destructive currents of Rationalism, Materialism, and Formalism; by the unsavoury tidal waves of Mormonism, Eddyism, Russellism, and other cankersome cults, coupled with the increasing activities of the “wicked spirits in heavenly places” (Eph. 6. 12) and the “unclean spirits like frogs” from beneath (Rev. 16. 13), who can deny but that we have a resultant inactivity in the Church and indifference in the World, such as never before experienced? And this, not as formerly in certain spots or communities, but local, national, international, and world-wide.

The Spiritual Kingdom. Men having “understanding of the times” (1 Chron. 12. 32) seem agreed that the Crisis is not *coming*, but has *come*, and that the great battle of right against might, of truth against error, the final life and death struggle of the legions of Antichrist versus Christ is at hand. Surely, then, it behoves men who “rule” (Heb. 13. 7) in the Spiritual Kingdom to realise the danger and respond to duty’s call.

The DANGER of diminishing Assemblies, Gospel meetings composed mostly of Christians, prayer meetings down to a mere handful, Bible readings discontinued or almost so, Sunday schools lacking teachers and failing to keep abreast of the increase in the population, mission stations half manned or likely to be given up, open-air meetings carried on by the struggling few, and passed unnoticed by the many, conversions becoming more and more scarce, baptisms a rare event, receptions not

nearly so frequent or so hearty as in former days. These are dangers palpable, serious, and if unchecked likely to be fatal.

Gladly admitting that there are exceptions to above, yet the exceptions are so few and far between that even they confirm the general and increasing danger.

The **DUTY** is clear. In order to make progress in this great war against the hosts of darkness, let the minor points of "man's judgment" (1 Cor. 4. 3), even of an "apostle's judgment" (1 Cor. 7. 25, 40), disputes as to "governments" (1 Cor. 12. 28) in the churches, and issues on which God has not definitely legislated take the place He has evidently purposed for them, and with Christ as the centre, let the Vitals of the Christian Faith be the charter of a rallying and progressive company united against the one great foe in one great heart-cry: "First the Kingdom."

The Basis of Unity. No man surrendered what he believed to be true, none compromised what he conscientiously held, nothing vital was thrown overboard, yet the British Parliament truly represented both the Sovereign and the mass of his subjects in its new and necessary form, "for the purpose of the war."

Nor is there any suggestion to shelve, or hide, or give up any doctrine held dear, but a very strong plea to unite on Fundamentals, and more "earnestly contend for the Faith, once for all delivered unto the saints" (Jude 3). Only be it noted that in the epistle where the contention is urged most of the vitals are indicated, viz., "God the Father, our Lord Jesus Christ, the Holy Spirit, Salvation, the Faith, love of God, prayer, eternal life, the Devil, eternal fire, the Lord's Coming, Glory."

Reason for the Change. "For the purpose and period of the war" is evidently the idea of the British coalition.

"FOR THE PURPOSE" of feeding the lambs, shepherding the sheep, edifying the saints, comforting and exhorting one another, and the increase of practical and vital godliness amongst His Own. "FOR THE PURPOSE" of aggressive effort amongst young and old, at home or abroad, might

surely be a worthy motive for coalition amongst brethren of Conservative, Liberal, or Democratic leanings, always providing that the scriptural basis of life, doctrine, and morals is rigidly maintained.

How Long? "For the period" of the Holy War is surely not too long. Then the many "contending voices" will be hushed in the *loud* voice of the ten thousand times ten thousand pealing out the vital of vitals in Glory: "Worthy is the Lamb that was slain" (Rev. 5. 12). The "King Eternal" in His "everlasting Kingdom" will have hushed for ever all revolt, dissension, and strife.

Even now, at the grave of a loved brother or sister a coalition service is not infrequently shared by brethren of different parties. The grace of the past and the glory of the future for a time unite them as "earth recedes whilst Heaven advances." If at death, why, O why, not in life? If in the future Kingdom, why not now "first the Kingdom?"

Will it Last? is the question being asked concerning the present Parliament. Surely, for the period of the War then, if wise, the vitally important economic, industrial, and National questions will be unitedly faced and solved. The Drink fiend, the Gambling mania, the pleasure craze, the housing, land, and other problems demand the attention of a united Government almost equally with the War. But even if the Coalition fails, the fact of an honest attempt to face a present danger should encourage to future efforts at unity in handling more subtle perils. Herein we contrast. Our *future* unity is assured. Our *present* unity should thus be a matter of serious moment to all.

Whether others hear or forbear, let each of us individually respond to the unmistakable Voice of God through this unparalleled war, and in the light of the great "Sacrifice" of Calvary (Heb. 9. 26), the extreme danger of our fellowmen (Mark 3. 29), the quickly closing moments of time (Rev. 22. 20), the purposed unity of the ransomed (John 17. 21), and the honour and glory of "the King of kings," use every endeavour, personally and practically, to seek "FIRST THE KINGDOM." **HYP.**

"The Image of His Son,"

and the Conforming of every Believer thereto.

By J. R. CALDWELL.

YOU are familiar with the Scripture statements concerning the Son of God being the image of God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1. 18). "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father" (John 14. 9). The Lord Jesus was the "brightness or outshining of His glory, and the express image of His person" (Heb. 1. 3). Because of this God has predestinated every one whom He has, foreknown to be conformed to the image of His Son. We are to be like Him; that is one feature in Scripture of sonship, it implies likeness.

God's purpose is "that we should be conformed to the image of His Son" (Rom. 8. 29), that beloved Son who is the object of His infinite delight; and not only so, but "that He might be the first-born among many brethren," and this implies that every one of these brethren shall yet bear the family likeness.

The Former Corrupt Image.

Before looking at this wonderful purpose of our God and Father let me point out some of those manifestations of the corrupt nature that must be judged and set aside in order to the development of the Divine Life.

I had a rose bush planted to cover part of the wall of my house, and for some years we got very beautiful roses. But unperceived to us there was a branch growing up from the root. That branch grew thicker and stronger, and gradually the rose bush grew feeble, and did not bear so many roses nor such beautiful ones. To see what would be the final result we let it alone, and on grew this other branch, rank and strong, with great thorns like tiger's claws, till now it is nearly up to the top of the house, and the rose tree from

which we used to get such beautiful flowers has altogether gone. This is just like the old nature when it is allowed to develop; the new life languishes and withers, while the evil grows rank and strong.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3. 6). What I have by nature as a descendant of Adam is what God calls flesh; what I have by regeneration, by the power of the Holy Ghost, born of the Spirit, is spirit; it is a new spiritual nature begotten of God, and it is in every one who has trusted in the Blood of Christ.

"That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts" (Eph. 4. 22). "And that ye put on the new man, which after God is created in righteousness and true holiness" (v. 24). This new man is not the Spirit of God, it is born of the Spirit. This new man is not Christ, though it is in the likeness of Christ; created after the image of Him that created Him; a new, spiritual being begotten of God, the inner man, the Christ life.

That which we have by nature of Adam is what God calls "flesh," it is in the likeness of Adam, it bears the lineaments of the character of Adam. "The image of the earthy," or likeness to Adam, is our natural characteristic.

Dr. Muir, a veteran preacher in Glasgow many years ago, was once visiting one of his congregation. The mother brought in her baby boy, and asked Dr. Muir, "Who do you think he is like?" Quantly he answered, "He is very like Adam." Looking past the relationship in the flesh the Dr. realised that the little child had borne the image of the corrupt man Adam, and needed to be "born again."

Created in the New Image.

God begins from within. Every flower begins from the bud, it develops from within. So in the works of God. God begins by a new creation, a new spiritual being begotten of God in His own image.

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. 3. 9, 10). In the old man there is nothing but the image of Adam; but in this new life, this spiritually begotten life possessed by every believer, there is the Image of Him that created him. The purpose of the heart of God that every believer should be conformed to the image of His Son is begun there.

Very often in a newly converted person, who has learned very little, you will find the instincts of the new life true, real, and spiritual, and the newly converted one will shrink from the world and its conversation and ways. These are the spiritual instincts of the new life. In the inner man there is that spiritual nature begotten of God which is in the image of God and in the likeness of Christ.

Just as really as the nature I came into the world with is like Adam, so the new nature I have now is like Christ. By grace I am enabled to live the Christ life, and nothing else is pleasing to God.

Growing in the Image.

"Put on therefore as the elect of God" (Col. 3. 12). What is Christ? He is God's Elect, He is God's Holy One. We also are "elect according to the foreknowledge of God." Christ is all and in all in the new creation. You and I are called to put off the old Adam nature and character, and to put on the new, that is, the character of Christ. How is this to be done?

To begin with, this new life is like a little babe; the babe has all the parts of the matured man, but they are small and feeble, and require to be developed. So the new life that we receive at regeneration from God requires to be developed by proper nourishment. "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2. 2).

Growth is a law of all things organic that God creates, and therefore this new life in order to grow has to be fed. If

you and I are not *feeding* on the Word of God we cannot expect to grow. The inner man receiving the Word from God, meditating upon it, and allowing it to form and fashion our lives, that is feeding upon it. It is the man who sits down consciously at the feet of the Lord Jesus Christ and hears His Word who grows into the likeness of Christ.

There are two sides to communion—we hear God, and God hears us. God says, "Let Me see thy countenance, let Me hear thy voice" (Song 2. 14). That is a personal thing, and it is a necessary thing. No amount of work and bustle, no amount of going to meetings will answer for that which can only be got by personal fellowship with God. Whatever makes us think more of Christ, and leads us to yield ourselves more unreservedly to Christ, bless God for that. Bless God even for the waves that cast us on His breast.

"Try Things that Differ."

By GEORGE MULLER.

NEVER make the basis of union an agreement about particular points of truth. "I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may try things that differ" (Phil. 1. 9, 10, marg.). If my brethren differ from me I must not say "It is a matter of no moment," neither should I say "I shall never know this or that truth," which may not as yet have been revealed to me. Let there be more prayer, more study of the Word, more humility, more acting out what we already know; thus shall we be more united together, not only in love, but in one mind and in one judgment. There will be no difference in Heaven. There all are of one mind. Let us aim at the heavenly condition. More patience, more faith, will bring us further on in blessing.

If there was more real devotion to Christ we should strip ourselves of everything to give to Him, like Jonathan who gave to David.

In the Heart of Savagedom.

Review of a Remarkable Book,
By ALEX. MARSHALL.

THIS attractively got up volume of 470 pages* is one of the most interesting missionary books that we have read. Mr. and Mrs. Watt are pioneer missionaries of the Livingstone and Arnot type, and one cannot but thank God for such labourers. Their heroic and self-denying work in East Equatorial Africa gives one an idea of what is being done by hundreds of men and women in seeking to carry the Good News of a Saviour's love to those who are sitting in darkness.

Mr. and Mrs. Watt are natives of the north of Ireland, and were born twice in the Emerald Isle. Mr. Watt was led to the Saviour at one of Mr. D. L. Moody's after-meetings in Belfast, in 1874, by a lad of sixteen. Within a month of his conversion every member of the family with whom he was staying was rejoicing in Christ as his Saviour; and not long afterwards the whole of his own family had accepted of God's great salvation. At the time of his conversion Mr. Watt was a commercial traveller in one of the leading tea firms in Belfast, and had ample opportunities of witnessing to the saving and keeping power of the Lord Jesus Christ. God greatly blessed His servant in the glorious work of soul-winning. After much prayer and deep searchings of heart, he and his wife decided to devote their lives to spreading the Gospel of the grace of God among the heathen, and were accepted by the Church Missionary Society for service in East Equatorial Africa.

On their arrival at Zanzibar, in the early part of 1885, news reached them of the death of Bishop Hannington. The bishop, who was saved through Dr. W. P. Mackay's helpful book, "Grace and Truth," was treacherously murdered in Uganda. The knowledge of this fact, instead of retarding the missionaries, caused them to hasten

to their sphere of service. On touching the shores of Africa, they knelt on the sand and thanked God that He had privileged them to carry the Good News of a free and full salvation to the denizens of the Dark Continent. Their

Journey into the Interior

was an exceedingly trying one, but it was borne with wondrous courage. After a few hours' illness their child died, and was buried the same night at the foot of a tree in the forest. After many painful and trying experiences the caravan reached Mamboia, the station to which they had been appointed, and were heartily welcomed by the missionary in charge. The climate of Mamboia being comparatively healthy, Mrs. Watt, who had been reduced almost to a skeleton by fever, regained her strength. Mr. Watt, who was a good linguist, made rapid progress with the language, and was soon able to converse with the people. Another station was opened in a more populous district which lay in a valley. Mr. Watt was smitten with an acute attack of malaria, and was racked with pain and wild with delirium. Mrs. Watt was also seized with the same malady, and several weeks elapsed ere they were able to walk.

A village called Viangi was selected on account of its being healthier for Europeans, and because of the friendliness of the chief. Buildings were erected close to a fast-flowing stream, and for several years the missionaries toiled and laboured for God. They had the unspeakable joy of seeing a number of the heathen brought to acknowledge Christ as their Saviour and Lord, ere returning on account of health.

On their arrival in England they were advised by the doctors to go to Australia and remain there for a time. During their sojourn in the Antipodes their health was restored, and the Lord gave them a boy and a girl.

Though they had been strongly advised not to

Return to Equatorial Africa

on account of what they had suffered, the missionary fire and fervour burned so

* IN THE HEART OF SAVAGEDOM. Reminiscences of Life and Adventure during a quarter of a century of Pioneering Missionary Labours in the wilds of East Equatorial Africa. By Mrs Stuart Watt. Edited by her husband. Price, 7/6 To be had, post free, from *Witness Office* All other good books supplied.

strongly in their breasts that they decided to go back to the Dark Continent and labour in some unevangelised part of it close to the equator, apart from any missionary society. This conclusion was not arrived at without much exercise of soul and waiting on God. On reaching Aden, on their way to England, Mr. Watt received the unexpected tidings of his father's death. In 1893 the missionaries and their children reached Mombasa on their way to Kenya, an unexplored and hostile country. The secretary of the Imperial East Africa Company, on hearing of their purpose, strongly advised Mr. Watt not to go to such a warlike people with his wife and children, and said, "I pray God to avert the catastrophe which your scheme appears to court." But the Master's "marching orders" to make known the "glad and glorious Gospel" to "every creature" was ever before these valiant soldiers of the Cross. The caravan narrowly escaped extermination through lack of water.

After four weeks' perilous journeyings the Ukamba country was reached. Various districts were searched, and a good site for a station was found on the summit of N'gelani, where there was plenty of water. The savages tried to stop the missionary in his building operations, threatening that if he did not cease work all of them would be dead in three days. One night

Thousands of Armed Natives

bent on bloodshed arrived. Mr. and Mrs. Watt betook themselves to the throne of grace, and prayed that if it were God's will He should defeat the plans of the savages and send deliverance. Whilst thus occupied they heard a peculiar sound. Mr. Watt jumped to his feet, and looking out at the door he saw an enormous white-hot aerolite shooting across the firmament over their station, illuminating the country with its dazzling glow. The savages were struck with terror and ran panic-stricken to their homes. The people said to one another that they ought to listen to a teacher who could bring fire from Heaven.

Their attitude toward the missionaries became greatly changed. As the work progressed a new hall was built, and God gave His beloved servants the joy of seeing numbers of heathen men and women becoming new creatures in Christ.

Owing to the strain of long years of laborious work and frequent attacks of fever, Mr. and Mrs. Watt were threatened with a collapse of their health. As time passed Mr. Watt's powers of recuperation became weaker, and his nerves began to show signs of exhaustion. Appetite failed, and he became seriously troubled with insomnia. As they had not had a furlough for ten years a change became absolutely necessary. Through the profits of fruit-growing at Ukamba the station was self-supporting, and they were enabled to pay for the ocean passage, and support a substitute in their absence. A Christian from England arrived several months ere they left, and was initiated in the work. While preparing to leave Mr. Watt was stricken with malarial fever, and for several days he was at the point of death. Before passing into unconsciousness he told his wife that he did not expect to recover, and gave her instructions as to where he desired to be buried. Mrs. Watt, however, was fully convinced that the Lord would raise him up again. He was carried in a hammock, by six stalwart natives, to the "railway station" and placed in a carriage. On the way through the Indian Ocean he had a very serious relapse, but under the good hand of God the party reached London in safety. The health of both steadily improved, they felt that they ought to return, and on their arrival at Ukamba they received an extraordinary welcome. The interest and attendance at the meetings increased, and the work generally prospered.

As the years passed by Mr. Watt's health became worse, but he laboured on until a severe attack of pleurisy completely prostrated him. Mrs. Watt also became greatly reduced in strength. The fruit garden was sold at one-fifth its cost, the work of evangelisation was undertaken by

the Africa Inland Mission, and the devoted labourers returned to the homeland.

In his preface to the volume Mr. Watt gives the following

Testimony to the Lord's Goodness :

"During all these twenty-seven years, not one word has failed of all that the Lord has promised to those who trust in Him. He has done exceeding abundantly above all that we have either asked or thought." Alas, since that preface was penned Mrs. Watt and her family have been called upon to mourn the loss of a loving husband and a devoted father. The narrow escapes of the missionaries from savage men and svaage beasts, from lions and leopards, from serpents and rhinoceros, from hunger and thirst, from malaria and hæmaturic fever are astounding. The courage and resourcefulness, the tenacity of purpose and steadfastness of Stuart Watt, pre-eminently fitted him for the work to which the Lord called him.

To readers of *The Witness* we commend, most heartily "In the Heart of Savagedom," and hope that a cheaper edition of the book may be issued soon.

"In All Points Tempted Like As We Are."

Brief Exposition of Hebrews 4. 14-16.

By W. HOSTE, B.A.

IT is very important in the Scripture to distinguish between two senses of the word temptation: that of testing and that of enticement.* They are both found in the first chapter of the epistle of James. "Count it all joy when you fall into diverse temptations" (v. 2), and "Every man is tempted when he is drawn away of his own lust, and enticed" (v. 14).

In the former verse the idea is of trial or TESTING. In this sense "God did tempt Abraham" (Gen. 22. 1). The same word is used of the Queen of Sheba, who came to "prove Solomon with hard questions," and

* Many words might be instanced as having a modified or secondary meaning (e.g., prove, try, prevent). We have only to compare Genesis 22. 1 with James 1. 13 to be sure that the above distinction holds good.

of David when he refused Saul's armour because he had not *proved* it. In this sense God tempted Israel (Deut. 8. 2), and was tempted by them (Psa. 95. 9). Thus, too, Job was tempted. Satan sought occasion to make Job curse God, but found occasion for God to bless Job. In this sense the Lord Jesus was tempted in all points, in which sinless human nature could be tempted. He was put to every conceivable test, tried in a furnace "heated seven times more than it was wont to be heated." He was a Man of Sorrows and acquainted with grief; despised and rejected of men; misunderstood and forsaken of His own disciples. But every testing only served to bring out in greater relief His innate moral perfection. Even in the supreme testing of the Cross, when He cried, "My God, My God, why hast Thou forsaken Me?" He glorified God in the very crisis of abandonment; "But Thou art holy, O Thou that inhabitest the praises of Israel" (Psa. 22. 1, 3). In the case of sinful men trial too often leads to sin, but in Him, "in whom was no sin," it only exhibited His intrinsic worth.

So much for "temptation" in the sense of testing. Now let us consider it as "ENTICEMENT." In this sense "let no man say when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth He any man" (James 1. 13). But we are continually being tempted thus by our own lust, be it the flesh that desires to have something, or the eye which longs to see something, or the pride of life which thirsts to be something. *In this sense our Lord was never once tempted.* He had no lust in Him, no evil within to respond to evil from without. Objectively enticement was presented to Him, subjectively he was not enticed. That which appeals to us did not appeal to Him.

Had we to pass along a road filled with putrid carcasses, the very food of unclean birds, should we be enticed? Nay, rather disgusted and repelled. Much more was our Lord, though filled with compassion for the sinner, repelled by the moral carrion He saw on every side. There was no "flesh"

in Him to respond to the enticements of sin, but the Word of God was dwelling in His heart. Every fiery dart of the wicked one was met by a deadly thrust from the sword of the Spirit.

The writer once found a small bar of metal in a Paris street which looked like gold. A medical friend suggested testing it with nitric acid. At once a chemical reaction was set up. There was something in the metal which responded to the acid, and it was proved base. The doctor then tested his watch chain in the same way. The drop of acid rested inert on the metal links. There was no reaction, and the chain was proved to be pure gold.

At His birth and baptism the Lord Jesus was declared to be the Son of God; in the wilderness temptation He was proved so to be. What Israel failed to learn in forty years, that "man doth not live by bread alone," He learned experimentally in forty days. The pressure was intensely real, the suffering involved deeply felt, but the triumphant outcome of it was that He was proved "holy, harmless, and undefiled."

Verse 14. "*Seeing then that we have a great High Priest.*" The Lord is not seen here as Mediator in view of man's guilt, nor as Advocate in view of His people's failures, but as High Priest in view of their temptations. The Mediator reconciles, the Advocate restores, the High Priest sustains. Temptation, then, in this passage is not used in the sense of enticement, but of trial or testing. The believer is viewed here as a pilgrim passing through the desert to his rest, needing support under the pressing circumstances. "*That is passed into the Heavens, Jesus the Son of God.*" The Lord must exercise His priesthood in a heavenly sphere, "for if He were on earth He should not be a priest," being of another tribe than the priestly family (Heb. 7. 14; 8. 4). "*Let us hold fast our profession,*" or better, confession (Heb. 10. 23).

Verse 15. "*For we have not an High Priest which cannot be touched with the feeling [in Greek, sympathise] of our infirmities.*" These expressions may suffice to show that sin is not in view in the

passage. Our Lord in His High Priesthood does not sympathise with sin, but pleads for us as Advocate. He sympathises with His people in their infirmities, which have been defined as the "sinless consequences of sin," liable, like the bald head of Leviticus 13. 42, to become the seat of evil, but not sinful in themselves.

Verse 15. "*But was in all points tempted like as we are*" (lit., according to the likeness)* There are circumstances connected with a body of sin, not *per se* (i.e., not in themselves, or not necessarily) sinful—such as disease—through which the Lord could not pass. We must carefully avoid any attempt to apply to our Lord such passages as Psalm 38. 5, 7, which are utterly inapplicable to His holy body. But as far as it was possible for a sinless one to be tried as we are, those trials He passed through, yet without sin. The meaning of these words, if we compare them with the same phrase in chapter 9. 28, is not "without sinning," but "apart from sin." Our Lord was not two personalities—a divine and human—but one Divine Personality in two perfect natures. That Personality was always behind the conscious experience of His manhood, and, as we have seen, "God cannot be tempted with evil, neither tempteth He any man." This leaves unaffected the reality of the testings, and the deep suffering they entailed.

Verse 16. "*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*" Instead of the blood of the victim on the mercy-seat, the Victim Himself is on the throne. Mercy here is not that mercy which the sinner needs (Luke 18. 13 and Heb. 8. 12, words akin to "propitiation"), but pity or compassion found in our word eleemosynary (charitable). The promise here is sympathy in the trial and grace to bear it

* Some one may ask was not Eve tempted by the devil, although she was innocent? The Scriptures, as far as I am aware, never say so. She was beguiled (Gen. 3. 13; 2 Cor. 11. 3), and the same word is translated deceived in 1 Timothy 2. 14, "The woman being deceived." God's word was "Eat and die" Satan's, "Eat and live a higher life." Eve was deceived into believing the devil's lie.

The Coming Overthrow of the Turkish Empire.

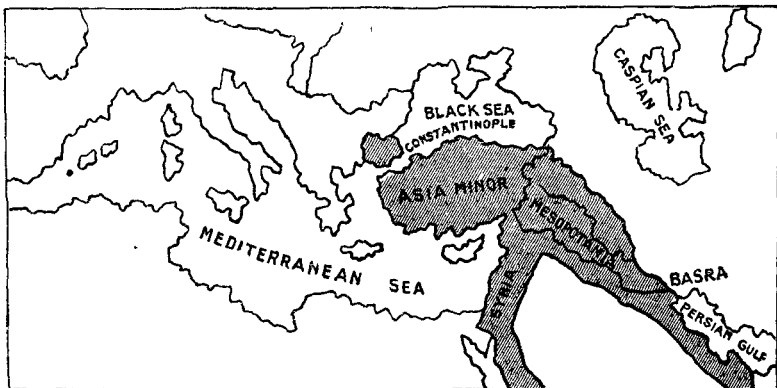
The Roman Empire in Prophecy—VI. By W. E. VINE, M.A., Bath.

HAVING seen how the Turks acquired Palestine and the remainder of the eastern half of the ancient Roman Empire, we are in the present paper to trace the decline of Turkish power until the present time. It should be observed, in passing, that Scripture is apparently silent concerning the occupation of Palestine by the Saracens and Turks. Such silence is noticeable when we remember how definitely the occupation by the other Gentile powers, the Chaldean, Medo-Persian, Greek, and Roman, and the order and character of their rule, were predicted. The cause of the silence is not difficult to ascertain. The four Gentile powers just mentioned had to do with the Jews as the recognised possessors of Palestine, either by way of removing them from their country or restoring them to it, or during such time as they were permitted to remain in it with liberty to continue their temple worship and sacrifice. The Chaldeans removed the Jews from the land, the Medo-Persians repatriated them, the Greeks permitted their continuance in it, the Romans did so too, until A.D. 70, when they crushed them. When, however, the Saracens and the Turks seized the land the Jews had been scattered, nor have they received national recognition while under them. Gentile occupation of Palestine during such times as the Jews remain in their present condition seems therefore to receive no notice in prophecy.

The Decline of the Turkish Empire.

The decline of the power of the Turks set in during the latter half of the 16th century, when their dominions passed under

incapable rulers. In the reign of Selim II. (1566-1574) occurred the first conflict between the Turks and Russians; the former being driven back from Astrakkan. In 1593, during a war between Turkey and Austria, the provinces of Transylvania, Moldavia, and Wallachia rose in revolt. As the result of intermittent wars in the latter half of the seventeenth century Austria acquired almost the whole of *Hungary*. In 1770 Russia occupied *Moldavia* and *Wallachia*, which though nominally for a time under Turkey were practically Russian protectorates. During the next few years Russia regained the Crimea and all the neighbouring district north of the Black Sea. At the commencement of the nineteenth century the Ottoman Empire was in a perilous condition. Napoleon had plans for its partition. Provincial governors were everywhere acting independently of the Sultan. In 1804 *Serbia* revolted, and after a few years of persistent struggle obtained its autonomy. *Greece* revolted in 1820, and, though subdued for a time, gained its independence in 1829 through the intervention of England, France, and Russia, and chiefly as the result of the naval battle of Navarino, in which the Turco-Egyptian fleet was annihilated. In the same year *Algeria*



Last month showed the Turkish Empire at its zenith in the 15th Century, this month shows a marvellous shrinkage in the Turkish Empire of to-day.

was annexed by the French. European rivalries prevented for a time any rapid diminution of the Empire. The Crimean War of 1854-5 had important consequences for the Balkan peoples. It gave them, under the slackening grasp of the Porte, twenty years of comparatively quiet national development. In 1860 Wallachia and Moldavia formed themselves into the single state of *Roumania*. In 1866 the Pasha of Egypt assumed the title of Khedive (*i.e.*, king), thereby securing a measure of independence for the country. In 1875 the misrule of the Sultan led to the insurrection of Bosnia, Herzegovina, and Bulgaria. Serbia and Montenegro then took up arms. In 1877 a war with Russia saw Turkey without an ally. A complete Russian victory in 1878 issued in the treaties first of San Stetano and then of Berlin, by which Turkey yielded to Russia the state of *Bessarabia* and districts south of the Caucasus, the independence of *Serbia*, *Montenegro*, and *Roumania* were recognised by the Porte, *Bulgaria* was constituted an autonomous state, *Bosnia* and *Herzegovina* were ceded to Austria, *Thessaly* to Greece, and *Cyprus* to Britain. In 1885, as the result of a revolution, Eastern *Roumelia* became united to Bulgaria. Shortly after that date German influence began to gain ascendancy at the court of the Sultan, and, among other affairs, largely dominated the granting of railway concessions in Western Asia. The effects of that influence are being witnessed in the present war. In 1912 Italy annexed *Tripoli* after a brief war. In 1913 a short but sanguinary war with the Balkan States deprived Turkey of all her European dominions save for a small piece of territory in the vicinity of Constantinople. *Egypt*, which has been chiefly under British control for a considerable period, has now in 1915 been practically annexed by Britain as a protectorate, the Khedive being deposed and a nominee of the British Government being placed in authority. Britain has likewise annexed a district north of the Persian Gulf.

The Coming Overthrow.

The continual decrease of the Turkish Empire, and more especially during the past hundred years, affords ground, apart from other considerations, for the expectation of its overthrow and the eventual cession of Palestine to the Jews, perhaps by a general agreement among the European Powers, events which seem not far distant. National jealousies would not permit the permanent annexation of Palestine by any one of these Powers, in whatever way the remaining Asiatic Turkish dominions may be divided. A proposal has already been put forward for its annexation to Egypt. Such an arrangement would in any case be merely temporary. To the Jews the land belongs, and by Divine decree the Jews are to possess it again.

The restoration of Palestine to the Jews, of which we hope to treat later, is closely connected with the revival of the Roman Empire in its tenfold form. Prior to considering the manner of this revival we must notice how during the period between the overthrow of that Empire and its coming resuscitation, its dominions and their government have remained Roman in character, thus affording a further proof that the coming and final world-power will not be entirely a new one, but will be a revival of the ancient Roman or fourth empire indicated in the prophecies of Daniel.

The Continuation of Roman Government and Influence.

Such was the prestige of the Roman name and authority that the chieftains of the Germanic tribes which in the fifth century subdued the western half of the Empire governed the conquered territories, not so much as tribal chiefs, but as successors to, and in continuation of, the imperial rule; they introduced no radical changes in the provincial and municipal forms of government of their predecessors. Civil organisation remained distinctly Roman, and has continued so; upon it are based some of the chief municipal in-

stitutions of modern life. Indeed Roman civil law still remains the foundation of modern jurisprudence.

In south-eastern Europe, too, countries which were for centuries under the power of the Turk retained, in their municipal institutions and organisation, the impress of Roman authority. It should be remembered that though the eastern or Byzantine portion of the ancient Roman Empire was distinct from the western, its emperors being designated as Grecian in contrast to the Roman, yet its legislative foundations were laid in the Roman Empire prior to the division of the east from the west. Byzantine imperialism was therefore really Roman under an eastern title. According as the states in the east have become freed from the Turkish yoke, so the character of their government and legislation has conformed in a large degree to those of the west. The further diminution of the Turkish Empire will doubtless see a corresponding revival of western conditions and methods.

Roman Imperialism Continued.

It is important also to observe that notwithstanding the passing away of the Roman Empire as such, the principle of imperialism remained, and, amidst the vicissitudes of national government in Europe, has continued to the present time. The imperial power in the west was not abolished when in 476 the last Roman Emperor was deposed. On the contrary, there was a kind of reunion imperially of the west with the east. For a considerable time the tribal kings of the west received recognition from the eastern emperors, and were regarded as their associates in imperial control. This was the case even with the Saxon kings in Britain, and on Saxon coins may be seen to-day the same title, *basileus* (i.e., king), as was borne by the emperors at Constantinople. Italy itself was wrested from the Teutons by the eastern Emperor Justinian in the sixth century, and remained under the Byzantine Caesars till 731.

Meanwhile the Roman Senate continued

to exercise its authority, and in 800 chose the Frankish king Charlemagne as their sovereign. He was already ruling over the greater part of Western Europe, and was now crowned as Emperor at Rome by the Pope. Though his empire fell to pieces after his death, his dominions retained, and have since retained, their Roman character.

Consideration of space forbids our tracing here the further continuance of imperialism as a factor in European politics. Recent history and present-day events indicate how rapidly we are approaching its final development at the close of the times of the Gentiles. The coming confederacy of European states will not result in the formation of a new empire, but will be the revival of the Roman in an altered form.

Comforted of God.

(2 Cor. 1. 4; John 14. 16.)

“ANOTHER Comforter abideth ever;”
 Oh, ye who know the bitter pain of loss,
 The weary grief, the sense of desolation,
 The daily lifting of a heavy Cross;
 The ceaseless mourning for a well-beloved one,
 Who, at the call to meet his country's foe,
 Went bravely forth in all the pride of manhood,
 Now underneath a foreign soil laid low.
 “Another Comforter abideth ever;”
 Yea, One who felt as thou couldst never feel
 The bitterness of death, the pain of parting,
 The sorrow that no words could e'er reveal.
 Gethsemane—what untold depths of anguish!
 The Cross—His suffering, His patience see!
 Enduring all, till over all a Conqueror,
 His blessed voice speaks comfort now to thee!
 “Another Comforter abideth ever;”
 Doubt not thy cross is from *His* hand to-day;
 “The chance of war” for Christians holds no
 meaning,
 “The *Lord* doth give, the *Lord* doth take away.”
 Thou art His own, bought with that Blood most
 precious,
 He loves thee, has thee ever in His care,
 Then thinkest thou that He would lay upon thee
 A single stroke thou art not fit to bear?
 “Another Comforter abideth ever;”
 The God of Comfort knows thy spirit's need,
 And waits in boundless grace and tender mercy
 To prove Himself a Comforter indeed!
 Wilt thou not let Him lift thy weight of sorrow?
 Wilt thou not lay thee at His blessed feet?
 Experience His love, His grace, His goodness,
 And know His comfort, perfect and complete!
 Belfast. A. I. B.

Begin At Home :

A Word to Young Believers.

By WM. SHAW.

“GO home to thy friends” (Mark 5. 19). *Home and friends*—these are a true test of real conversion unto God. If the people at home don't see our conversion, and hear of it too, in vain do we sound abroad what the Lord has done for our souls. The man who was cured was evidently not in a hurry to go home; but the Lord said to him, “Go home to thy friends, and tell *them* how great things the Lord hath done for thee.” There is a saying that “charity begins at home.” Be that as it may, it is certain that testimony for God begins there. The question was once asked, “Is So-and-so a Christian?” “I don't know,” was the answer, “*I never lived with him.*” That's the test—the fire-side and the family circle. We may make a great noise in the world, and be great workers or even preachers; but what do the folks at home think about us? That's the question; and when we find out *that*, we come very near the mark. By manifestation of the truth do we commend ourselves to their consciences? Is it clear to them that we are heavenly people? If we are servants, is the master's or mistress's testimony “Yes, that's a Christian.” Are we masters?—then are our servants constrained to say that we have been with Jesus? In the family circle are we a sweet savour of Christ? A testimony believed there means power for testimony anywhere.

CORRESPONDENCE.

The Present Condition of Italy.

DEAR MR. EDITOR,—Many eyes have turned to Italy in these past months hoping to hail her intervention in the Great War of the Nations. But there is that other greater war between “the king with ten thousand and the king with twenty thousand.” To the world this seems of no moment, but how important really it is in its spiritual and eternal realities! In this there can be no neutrality. Who will help with prayer and effort?

How, then, does the present strife affect the Gospel testimony in Italy? The great mass of

the Nation are united with one heart and one soul against the traditional Oppressor, Austria. There are only two discordant notes, from

The Extreme Socialists and the Papacy.

This latter would deplore anything that might damage her faithful ally, the Dual Monarchy. There seem grounds for believing that the German Alliance has been dandling before the eyes of the Pope as the price of his benevolent neutrality the restoration of “the Temporal Power.” In August “the Church” was for intervention on the side of the old alliance. When that was seen to be impossible she became ardently “neutral,” but as she is nothing if not “opportunist,” she is now, with as good a grace as possible, throwing herself into the popular cause. But the patent want of principle exhibited by her all through has disgusted many good Roman Catholics in France and Belgium. Socialism is an ever increasingly important factor here. Though more tolerant of “Protestant work,” she is perhaps a greater hindrance to Gospel truth even than Rome; but with the exception of the extreme element, she has fallen into line, so that the Nation presents a united front to the enemy. Alas, “the children of this world are in their generation wiser than the children of light” (Luke 16. 8).

The effect of the general unsettlement on the Gospel testimony may be expressed in two sentences:

Doors Closed; Hearts Opened.

The minute regulations, so dear to the heart of the Latin official, are in full vogue, and render living and travelling in Italy for all foreigners much more complicated than before. All open propaganda is supposed to be forbidden, so that much prudence has to be used in distributing Gospels and tracts; but as opportunities occur, hearts are found responsive. The other day I was sitting in a railway carriage beside two “Bersaglieri” of the crack infantry corps of Italy, and one said with a laugh to the other, who was looking depressed, speaking in dialect of which I just caught the meaning, “Cheer up, we must all die some day, so what does it matter when?” I ventured to remark, “But death is a very serious matter. The question is how we can really meet it with courage.” The one who had spoken looked very grave, and they both agreed, as did a gentleman sitting opposite me. I then showed them the beautiful verses in the beginning of the 5th of Romans, about the death of Christ for us, and pointed out that the way to meet death with courage was to understand the meaning of the Death of Christ for us. If we believe in Him as the One who died for our sins then we can meet death. I gave them each a copy of the Romans, and also to others sitting by. The gentleman said to the soldiers, “Put it in your pocket. It will bring you good luck (*buona fortuna*).” I said, “Not unless its words are received into the heart,” but the re-

mark did not please him at all. I give this as a specimen of what is met with here.

It has been a real pleasure having Mr. and Mrs. Anderson here this past month. They have travelled far and wide, but we have been thankful to have them with us for some little time however in Piemonte. They, Mr. Battrum of Spinetta, and myself went to an Agape at Stradella, in the province of Emilia, which was a happy season. I continued a round of about a fortnight to Mantua, Milano, Luino, Novara, Vercelli, Tronsano, Tonno, Geneva, Alessandria, Piverone, and Santhia. I mention this list of places that the existence of these scattered meetings may be better realised. Not that it can be said of them, generally speaking, more than they have "a little strength," but I believe it could be added with truth that they are "keeping the Word of Christ" and

"Not Denying His Name."

In some places we found new converts. At one place I and two brethren had arrived, and were puzzled where to go to till the hour of meeting, when a bright young man came up to us and asked us into a meal in his house. He and his wife and father had all been lately brought to Christ. There has been some blessing also in Novara and Alessandria. In this latter city there has been a most cheering and striking case of God's grace to the sinner, a poor soul saved at the close of a sad life of sin. Visited by one of the elders, her heart was gradually enlightened by the Word, especially Luke 16. The way in which the Lord Jesus became real to her soul left no doubt that it had "pleased God to reveal His Son in her." Her sister, living with her the same life, could not but notice the mysterious change, and was puzzled and disturbed thereby. She wanted to send for a priest, but the dying one refused. She did not need one, she said, and then lifting up her hands to Heaven, she exclaimed, "*Sono tua*" ("I am Thine"). In the last fortnight I have been permitted to visit Spezia, Florence, Arezzo, Bologna, and Ferrara, the last two places

Within the Zone of War.

It was a pleasure seeing Mr. and Mrs. Cole at Florence; of the latter it may be said, "Faint, but pursuing."

In the days just before and succeeding the declaration of war, excitement was at boiling point. From my window in Florence at midnight I witnessed the most extraordinary scene of my life, a wild conflict between the military and a large mob attempting to attack the Austrian Consulate, in the house next to where I was staying. But in spite of all "the Word of God is not bound." Almost the next day I received a letter from an Italian brother, "In the midst of this state of war we continue with faith to preach the Gospel of Peace with God through Jesus Christ our Lord." "They of Italy salute you?" Pray for us! Yours faithfully,
w. HOSTE.

Alessandria Italy, 5th June, 1915.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

A Period of Peace.—Are there any portions of Scripture which might suggest a long period of Peace after the present great War is ended? Or what may we look for in the Prophetic Plan?

A Pressing Problem.—Does Scripture give any guidance as to whether one "put away" (1 Cor. 5. 11) may be (1) engaged as employee by or (2) retained in the employment of one in Church fellowship?

(This question is sent in by a missionary. Help might be given as to the actual practice of workers in different lands, as well as from elder brethren in the Homeland. Answers should reach us by July 10, with a view to reply in August number.—ED.)

Heaven's Knowledge of Earth.

QUESTION 669.—Do the departed know anything of the life of their living friends?

Ans.—The question as to the knowledge possessed by our dear ones who have departed to be with the Lord of their living friends is naturally of great interest. But in the absence of direct Scriptural statement it is well not to be dogmatic. Indirect testimony, however, would seem to convey the thought of such an intimate knowledge. It seems clear that the rich man in Luke 16 was quite conscious of the state and condition of his brethren, though, contrary to the teaching of Spiritualists, he could not pass to them with a direct message. So again Samuel, in 1 Samuel 28, evidently knew the progress of events with Saul. But we do well to remember that if any such knowledge be granted, it is always exercised from God's standpoint, and not with the limited view of our earth-bound vision. This is a real comfort, for whatever pathway God may lead His people through on earth, from the heavenly view-point the end can be seen as well as the beginning, and the end being "that good and perfect will of God" in itself would prevent anxiety or sorrow. We might do well to seek that view-point whilst here on earth, and so in very deed be able to comfort one another with these words.

A. PAYNE.

The Ancient of Days.

QUESTION 670.—Who is the one to whom the Son of Man comes in Daniel 7. 13? and who is the Son of Man?

Ans. A.—This unique title is apparently only three times employed in the whole range of revelation, and seems to be confined to this one chapter in Daniel 7: (1) The Ancient of Days *coming* (v. 22). (2) The Ancient of Days *sitting* (v. 9). (3) The Ancient of Days *receiving* (v. 13). A careful consideration of the passage in its entirety would lead us to conclude that the "Ancient of Days" is no other person than God,

and if this be conceded then "the Son of Man" can be no other personage than "the Son of God." The coming with "the clouds of Heaven" is a frequent expression in association with "the Son of Man" (Matt. 24. 30).

T. BAIRD.

Ans. B.—In Daniel 7. 13 the "One like unto a son of man" is Christ. In Daniel's vision He "came with the clouds of Heaven" (Deut. 33. 26; Psa. 18. 10, 11; Matt. 26. 64; Rev. 1. 7; 14. 14).

1. To the *Antichrist* (or "horn"), who was taken alive, part paralysed, part blinded, and "given to the burning of fire" in the lake of fire (Dan. 7. 11, *r.v.*, margin; Isa. 11. 4; 30. 33; Zech. 11. 17; 2 Thess. 2. 8; Rev. 19. 20).

2. To the *vast army* of the fourth kingdom, then invading the Holy Land, whose bodies were "slain" by Christ's dazzling, scorching breath, and then "destroyed" by birds of prey (Dan. 7. 10, 11; Isa. 40. 7; Zech. 12. 4; Rev. 19. 21).

3. To the few *survivors* from Antichrist's persecution (Luke 18. 8) looking with repentant supplication for Him whom they had pierced (Dan. 7. 21, 22; Zech. 12. 10; 14. 5; Rev. 12. 17; 13. 7).

4. To the *martyrs* who had been unresistingly slaughtered by the Antichrist for their testimony, and were now raised from the dead and crowned and enthroned with Christ and with the faithful survivors (Dan. 7. 9, 18; 12. 2; Isa. 26. 19; Hosea 6. 2; 13. 14; Rev. 2. 10, 27; 3. 21; 20. 4). Thus publicly the righteous Judge's approving "judgment was given to the saints" (Dan. 7. 22; 1 Peter 2. 23; Rev. 6. 10; 11. 18; 20. 4).

But before He "came with the clouds" from (and in the name of, Dan. 7. 22) the Ancient of days (that is, Jehovah), the Son of Man first came to Him and received authority to take the kingdom (Luke 19. 12). This is more fully described in Revelation 5, but is briefly summarised in our verse (Dan. 7. 13), which may be expanded thus:

"Behold, there came with the clouds of heaven (to the persecuted saints and martyrs in Palestine) one like unto a son of man, and (He had been fully authorised, for first of all) He came even (that is, right up) to the Ancient of days, and they (the millions already mentioned in verse 10) brought Him near before Him (by all acclaiming Him worthy to approach the Ancient of days). And there was given Him (by the Ancient of days) dominion, and glory, and a kingdom (which He with His heavenly members was to administer through the earthly saints, verses 18 and 22)."

HUNTINGTON STONE.

Who are the Accused?

QUESTION 671.—What is the meaning or force of anathema in Galatians 1. 8, 9 and Romans 9. 3 as applied to believers or angels—"but though we?" The word is also in 1 Corinthians 16. 22.

Ans. A.—Galatians 1. 8, 9, "Though 'we' or 'angels.'" Is it probable that Paul or angels could preach any other Gospel than that he had

received by the revelation of Jesus Christ? Angels knew no other Gospel than a Saviour who is Christ the Lord. Paul knew no other Gospel, and preached what he had received by revelation, Christ crucified. What the troublers of the Galatian churches were doing in their preaching was making nil the Cross of Christ and His accomplished work of atonement and redemption to redeem from the awful curse of being under the Law. The Gospel that makes nil the Cross of Christ is not a Gospel. If Paul had written to us in New York City he could not have been astray if he should have centered his anathema on one Russell.

A. G.

Ans. B.—The word "anathema" is used in the LXX to translate the word "devoted" (Lev. 27. 29), or "banned" (Mal. 4. 6), and in this judicial sense it has the solemn meaning of being devoted to God's curse—destruction. This can only be true now of one who loves not the Lord Jesus, never of a child of God (1 Cor. 16). Nevertheless, so jealous was the apostle of the truth of the Gospel that he would not exempt himself, though an apostle or an angel, though from Heaven, from this solemn and reiterated denunciation if he, or an angel, preached a gospel contrary to that which he had preached to the churches in Galatia. In Romans 9. 3 so strong was his affection for his kinsmen according to the flesh that he said he could wish (that is, were such a thing possible) that he might be accursed for their sakes. Not that he deliberately and literally was wishing to be separated from Christ, for he loved Him too well for that, but like Moses, in Exodus 32. 32, he so loved them that if only they might be saved in his strong emotion he was momentarily prepared to be lost. How the man is revealed is such an ejaculation (we might almost term it) of his heart!

Ans. C.—The word "anathema" is five times employed in the New Testament. Once in the above form and four times expressed "accursed" or "accused." It is much more frequently used in the Old Testament, and especially in the book of Joshua. Its general meaning seems to imply any thing or person; put up, set apart, or devoted to. Dr. Young says, "Anything 'put up' in the temple of a god, set apart, or separated, consecrated, devoted." The full force and meaning of the awful word as interpreted by Bengel is to be "deprived of all part in Christ and God."

Paul was so affected by the unbelief of his "kinsmen according to the flesh" that he "could wish" that he himself were accursed from Christ. Mark, he did not say that he wished it, but merely that he *could* wish it. Deprived of all part in Christ for the sake of his unbelieving brethren! And so in 1 Corinthians 16. 22. The professor of religion who does not love our Lord Jesus Christ at His coming will be accursed, *i.e.*, deprived of all part in Christ and God. Thus in Galatians 1. 8, 9, either man or angel who would dare to tamper with the Gospel of Grace would be deprived of all part in Christ and God eternally. T. BAIRD.

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Gal. 5. 8. This persuasion—*i.e.*, 'this influence that has won you over, or that seems likely to do so', *peismonē*, which from its similarity in sound and meaning with *peithō*, v. 7, suggests a play upon the words, a paronomasia, see *Thessalonians*, p. 289.]]

came not of him that calleth you.—present continuous tense, ct. 1. 10, above. The reference is to God. See *Thessalonians*, pp. 68, 212, 273. Apparently the ellipsis would be better supplied by the present tense, 'cometh', as A.V.; the sentence may be paraphrased, 'you would not be persuaded by the truth and the persuasion to which you are yielding is not the persuasion of God, Who is calling you to a life of unreserved faith in His Son'.

v. 9. **A little leaven leaveneth the whole lump.**—this somewhat abrupt allusion to a commonly known effect in material things may be made in anticipation of a plea that the Judaizing party was small in number, or that whether a person observed the Law in one particular (circumcision) was a matter of no great moment. On the contrary, the Apostle urges, evil spreads surely and rapidly, and must be opposed in its beginnings if it is to be opposed successfully. It is a mistake to despise "the day of small things", whether of good or of evil, Zech. 4. 10; 'great oaks from little acorns grow'; and just as one plague infected person may bring devastation upon a city, so may one teacher of doctrine subversive of the gospel corrupt a whole community of believers.

The question whether the Apostle here refers to persons, as in 1 Cor. 5. 6, or to doctrines, as in Matt. 16. 6, cp. v. 12, is perhaps best answered 'to both'. Both have just been mentioned in the context, the hinderer, v. 7, and the persuasion, v. 8. Doctrines in the Scriptures are not dissociated from the persons who maintain them. *E.g.*, in the Parable of the Sower, Matt. 13. 18-23, the seed is "the word of the Kingdom" (or, "of God," Luke 8. 11), but as the parable is unfolded the thing is

exchanged for the person, 'he that was sown'; cp. "the good seed, these are the sons of the kingdom." Thus the seed in these parables is at once the word of God, and those who are affected by it. For further illustrations of this principle see *Thessalonians*, p. 257.

Leaven is not used in a metaphorical sense in O.T., and in N.T. is only once found in its literal sense, Matt. 16. 12. Always it is a symbol of the pervasive power of evil; there seems to be no valid reason for excepting Matt. 13. 33. This phrase was probably a current saying, for it occurs again in 1 Cor. 5. 6, there of moral evil as here of doctrinal.

v. 10. **I have confidence**—*peithō*, as in v. 7, but here in the tense of completeness and finality, 'I am persuaded'. The paronomasia already noticed is continued here. "I" is emphatic, 'whoever he may be who is hindering your fidelity to and progress in the gospel, I, Paul, who first brought that gospel to you have not lost the confidence concerning your call from God to which I was then persuaded.'

to you-ward in the Lord,—see *Thessalonians*, p. 284. "To you-ward" differs nothing from 'toward you' in actual meaning, though the departure from the usual form may, perhaps, suggest that these words form the subordinate and unemphatic part of the sentence. Paul's confidence is not in them, it is in the Lord for all things, their spiritual welfare included.

that ye will be none otherwise minded:—*phroneō* = 'to think,' 'to form a judgment', but in N.T. never merely 'to hold an opinion', always it is contemplated that action will be taken upon the judgment formed, cp. Phil. 4. 10, *e.g.*, Paul was not merely in their minds to think about, their thought for him had been translated into acts. The ellipsis to be supplied here is to the effect that he is sure that in their final judgment and consequent conduct they will not differ from what they had been taught at the beginning, what they had accepted as the

counsel of God for their salvation, and what is now confirmed to them in this Epistle, and therefore will regard the Judaizers and their teaching as an influence to be resisted and shunned.

but he that troubleth you—as at 1. 7, above.

shall bear—*bastazō*, to support as a burden, whether physically, John 19. 17, or spiritually, Luke 14. 27, and so, to lift up, John 10. 31, and to carry away, Acts 3. 2. Here it is used of the burden of the sentence of God to be delivered at the judgment in due time. For an analogy in temporal affairs cp. 2 Kings 18. 14, LXX.

his judgment,—the Apostle had given his own judgment upon the aim and teachings of the Judaizers, a judgment based upon varied and good grounds fully set forth, not upon prejudice or any mere personal feeling or pique that his teaching and influence had been set aside. There was, however, a court of appeal, even to God Whose decisions, *krima*, are according to truth, Rom. 2. 2, and from which there is no appeal and no escape.

Krīma is usually the decision which results from an investigation, just as *krisis*, see *Thessalonians*, p. 224, is the process of investigation; sometimes the two are interchanged, as in 1 Peter 4. 17, *krīma*, where the process of judgment rather than the resulting decision seems to be intended. Hence *krīma* is used of the estimate one man forms of another, Matt. 7. 2, and of the decision of human tribunals, Luke 23. 40, of the decisions of God, in general, Rom. 11. 33, and in particular concerning the Devil, 1 Tim. 3. 6, and man, Mark 12. 40 and here.

This judgment is usually unfavourable to the person judged, but Rev. 20. 4 may be an exception, for if those who sat upon the thrones are those described in the remainder of the verse then the judgment is a decision in their favour; it may be, however, that the words are to be understood by 1 Cor. 6. 2.

In John 9. 39 the Lord declares that He is in the world "for judgment", *eis krīma*, i.e., to bring men to decision, to be the

touchstone of the destiny of men. In Rev. 18. 20 "judged (*krinō*, see *Thessalonians*, p. 267, e) your judgment" is probably to be understood as 'executed the judgment that you had passed upon her', though it may mean 'executed upon her the judgment that she had passed upon you'.

In most cases the decision includes the sentence pronounced in consequence of the decision, but where it is necessary to distinguish between them, as in Rom. 5. 16, *krīma* is the decision, *katakrima* is the sentence, 'the decision was formed on one trespass of one man, and in accordance therewith sentence was passed upon all men'. *Katakrima* occurs again Rom. 5. 18 and 8. 1.||

Another compound of *krīma* is *prokrīma*, "prejudice", i.e., a sentence passed before trial, or investigation, 1 Tim. 5. 21; a not uncommon evil among Christians, the magnitude of which may be inferred from the language in which it is here forbidden; prejudice is at once folly and shame to a man, Prov. 18. 13.||

whosoever he be.—for of course there is no respect of persons with God, see at 2. 6, above. "Who did hinder you?" the Apostle asked, v. 7, but not to elicit information, for 'whosoever he may be' it matters not, though it be Peter himself on the one hand, or the most ignorant and malicious of the Jews on the other, he is 'a troubler' of God's people, and must 'give account of himself to God', Rom. 14. 12. Cp. the words of the Lord Jesus, "whoso shall cause one of these little ones which believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. . . . woe to that man", Matt. 18. 6, 7.

v. 11. **But I, brethren, if I still preach**—*kerussō*, as at 2. 2, above.

Editor's Note.—June number of the *Witness* was exhausted early in the month. Extra copies for July are being printed, so that a free copy may be sent to any address sent in by interested friends. This number commences the *half-year*, an opportune time to commence subscribing. Half rates as given on outside page.

Neutrality is Impossible.

TWELVE months have come and gone since the great war cloud burst upon the world, involving nation after nation, hurling into the horrid vortex of ruin hundreds of towns and villages and millions of gold, and sending to premature death thousands of young men, strong and brave.

An unprecedented crisis in the moral and material history of the age is taking place before our eyes, and woe to the man, who, seeing nothing but a clash of arms and interests, goes on his way as though nothing were occurring which could affect in any way his own particular life.

The Crisis was Inevitable. For long years various factors in the moral, social, and political spheres of influence have been seething with germs calculated to create the present dire upheaval; factors which were at times deplored by the few, but ignored by the majority. Their coming into being was regarded as of no consequence; mere bubbles upon the surface of our complex life, which in their influence did nothing but appear in order to burst, and then vanish for ever.

But those apparently harmless bubbles were the growing expression of unbelief in both man and God. Its real nature was lust of life and power and utter rejection of the highest demands of rectitude betwixt nation and nation.

The Power Behind. Though outwardly expressed in the wrath of men every Christian will have perceived that behind all were the unseen powers of evil seeking to overthrow and to ruin effectually the increasing and oncoming Kingdom of the King of kings and Lord of lords. For though the vast horde let loose upon their weaker fellows bore the sign "God with us," the student of Scripture will perceive a distinct upward leap in the progressive development of the Antichrist, that god is indeed in evidence, but it is "the god of this world" (2 Cor. 4. 4).

As in material things maturity is reached by successive stages, so the spiritual de-

velopment of evil, growing upward from beneath, will culminate in the great head of Antichristian "kultur," "the Man of Sin," who will be in every respect the antagonist of "the Son of God."

He then who rightly views the moral issues involved in this world struggle will himself take a *spiritual* part in it, whether he belong to one of the combatant nations or otherwise. *For mental or spiritual neutrality is impossible.* Each one of us is either a member of the body of Christ or of the Antichrist, and as such the former will pass through the fire of spiritual purging as he identifies himself in spirit with the struggle for righteousness, while the latter (unless he repent) will become more deadened in moral perception and judgment till he reach the stage of reprobation. "Both will *grow* together until the harvest" (Matt. 13. 30).

Where is the Neutral? Dare we assert that neutrality is impossible? Assuredly. Where is the man with a soul who can gaze on this momentous conflict unmoved or unstirred to the depths of his being? The very fountains of life are being uncovered. All that makes life LIFE is shaking men out of their apathy. Strong love and fierce hate, intense pity and pitiless oppression, heart nobility and gross animalism are all sweeping in force across the theatre of human experience, and as each plays its part upon the inner sanctuary of the soul the man issues from the process more ennobled and purer in SPIRIT, or less MAN than before.

But above the din of battle and the crash of world forces may be heard, by those who will stop to listen, the calm, still voice of the Unseen and Eternal calling to repentance and to active service. God is taking loving advantage of the great crisis, when souls are straining at their cables and hearts are breaking like pitchers at the fount, to lead mankind out of their deadly indifference, and to awaken each one of us to the ultimate issues of life.

What a Supreme Moment! What an opportunity of finding, while all things visible are being shaken, the solid refuge of the Rock of Ages!

As hearts are being made tender, consciences quickened, and love aroused to activity, unseen doors are flung wide open for all who, "knowing the day of their visitation" (Luke 19. 44), would share in the present "rejection" of their Lord, and by and by pass in with their Coming King.

But what of those who see nothing, and so miss all? What of those who, immersed in the things of earth, are losing all hope of Heaven? What of those who, engulfed in sinful practices, daily feel the bonds of shame dragging them deeper into the everlasting night? And, finally, what of those who reduce the greatest struggle of history to a mere game of chance or a question of financial interest?

And he who lacking faith sees nothing but chaos and strives to remain NEUTRAL, mentally untouched and spiritually uninfluenced by the thousand voices calling from the darkness of the night, will drop back into the oblivion whence he came.

One can understand a non-combatant nation and justify its attitude, but the man of *neutral soul* is a nonentity suffering from spiritual coma.

For the Laodicean man the Lord has no use, the world no desire, and Heaven no place. Wherefore, let every man enter the purging fire of the present crisis by showing active sympathy for the suffering, bearing his share of loss with courage, doing his part in alleviating misery, and seeking in every way the advancement of that "righteousness which exalteth a nation" (Prov. 14. 34).

Above all, let us remember that "*heart neutrality*" is impossible. "He that is not *with Me* is *against Me*," cries the Lord to-day as of old, and as it falls upon our ears each one falls into line—an ally or an enemy.

A. H.

It is just as big a sin to take offence as to give offence.

"Like As—Even So."

An Address at Half-Yearly Meetings in City Hall,
Glasgow, 31st March, 1907.

By Dr. A. T. PIERSON.

THERE is no more important verse in the whole Bible than Romans 6. 4: "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." He was raised up from the dead by the glory of the Father. What is the glory of the Father? The Holy Ghost. In Romans 1. 4 He is "declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead." David in the Psalms calls his spirit his glory. The spirit of man is higher than the soul and higher than the body. It is the most exalted part of man, therefore it is man's glory. And God calls His Spirit His glory: "Like as Christ was raised up from the dead by the glory of the Father."

Notice these four short words, "LIKE AS—EVEN SO." What a stupendous mystery! How are you and I to know God, and how are we to become like Him?

"Like as—Even so"—Risen.

We have got to be raised up from the dead and walk in newness of life just as Christ did. How was Christ raised? John tells us that when he and Peter ran to the sepulchre they stooped down and looked into the sepulchre, and he saw something there which caused him to believe that the Lord Jesus had risen from the dead. What was it? He saw the linen clothes or wrappings, and the linen cloth that was about His head, not folded together nor wrapped, but *rolled up* in a place by itself; and he saw and believed that there had been a miraculous resurrection. But some one might have taken up the wrappings, left them there, and taken the body away. There was nothing to prove a miraculous resurrection in what we ordinarily associate with these words. But there is a force in that word translated "wrapped together," that does not appear in English.

If you go back to John 19 you will find that when they prepared the body of Christ for its burial it was the eve of the Sabbath day. They could not take the ordinary time that would have been necessary to embalm the body by removing those portions which were likely to decay, and filling the cavity with spices; so they brought a hundred pounds of spices and long rolls of linen, and they wrapped the body temporarily in these rolls of linen, sprinkling the spices in the folds, and wrapping the body just as tightly as it could be wrapped, to keep out air and prevent decay. Humanly speaking, the body of Christ with that wrapping would have been absolutely incapable of motion. But when John looked into the sepulchre he saw the wrappings lying there exactly as they had been wound about the body, and the separate cloth that was about the head, in its original convolution, exactly as it was put about the head, lying where the head had lain. Why, that body never could have got out of this wrap without a miracle. There was no sign of a human finger or angelic hand touching them, they were absolutely undisturbed. We lose that in the word used here, but that is the force of the original word.

“Like as—Even so”—Liberty.

When Christ called Lazarus from the dead that body was brought out by miraculous power, and stood in the doorway of the sepulchre, but could not move. Why? Because he was bound about. And Christ said, “Loose him, let him go.” Although miraculous power brought him to the door of the sepulchre, he could not move until he was unloosed.

Our Lord Jesus Christ could not have moved, humanly speaking, with these wrappings about Him. But when on that third day He woke up, the glory of God filling Him, He could not be held by these wrappings, but simply dropped them off and left them on the floor of the sepulchre.

“Like as—even so.” You have been wrapped about with the habits of your sin all your life and are helpless. You cannot

shake those habits off; but if you know what it is to die in Christ, to be buried and raised in Christ, the same power that brought Him from the dead will enable you to drop off those habits, and you will leave them to where they belong, the place of the dead. If you know the Lord Jesus Christ, the same power that brought Him miraculously from the bondage of death will deliver you from your bondage, and you shall “walk in newness of life.”

“Like as—Even so”—Newness of Life.

What is newness of life? The implication is that our Lord walked in newness of life. Was there anything new to Christ? In the first place you must remember that whatever may be said of the essential glory of the Son of God, when the Son of God took our human nature and became the Babe of Bethlehem, something took place that had never taken place before. All the experiences of our Lord on earth as the God-Man were new experiences to Him. When He rose from the dead, when He ascended up on high, when He entered Heaven—these were new events. When He sat down on the right hand of God it was a new event. As the Son of God He had been associated with God from all Eternity, but not as the Son of Man. And even after His resurrection there were new experiences to the God-Man. Up to the time of His death it was humiliation; no humiliation from that time onward. His exaltation began when He rose from the dead, and it is a most noticeable fact that while insult, injury, reproach, and all manner of injustice was done to Him before He died, from the time that the Roman spear pierced His body to make sure that He was really dead (for that is undoubtedly the object of it), not one act of indignity, or insult, or injury was ever inflicted on the Son of God. No body could have been taken care of with more loving attention, wrapped in clean linen, and, as He came forth from a virgin womb, He went into a virgin tomb; and from that time until His ascension

He was never seen by an unbelieving soul. He was seen only by those whom God had appointed, invisible to most, visible only to the elect few. It is a new life He has got.

‘Like as—Even so’—Clothed.

Where did He get that raiment? Before He was crucified He was stripped of His garments. They distributed among them the lesser articles of His attire, and for the seamless robe, which it would have been a pity to have rent, they cast lots. He had nothing left but the wrappings of the sepulchre, and these He left in the tomb. Where did He get His new raiment? He got it from Heaven. Miraculous raiment, the only raiment that suited a miraculous risen Son of Man and Son of God.

That is where we are to get our garments when, by the power of God, we leave the old garments of sin in the sepulchre and go forth in the garments of Heaven. We have put on the new man; and what becomes the new man? ‘Bowels of mercy, and gentleness, and humility, and loving kindness.’ They are all woven in Heaven; you cannot get them on any human loom or shop. ‘Like as’ He was raised from the dead and clothed in heavenly garments, ‘even so.’

‘Like as—Even so’—New Life.

Then you notice that after He was raised from the dead He seems to have been free from ordinary limitations that had governed Him before. He could eat or not, be visible or not. He could be in Heaven or on earth as He pleased; He could transport Himself without the ordinary tedious methods of human locomotion. Here He is in Jerusalem, then in Galilee; and when the hour of His ascension came He defied all natural law and went straight up, notwithstanding the force of gravitation, ‘in the newness of life.’

And you are to be free from old limitations of your sinful and carnal life; you are to be spiritual now. You were carnal before, at the best you were only governed by the soul. Now you are to be governed

by the Holy Spirit of God; you were to see and know things you could not see and know before, and to see a day of defiance even to natural forces, the gravitation of sin that kept you down. You must go straight up into the presence of the Lord for holy communion. ‘Like as—even so.’ It is a new life, a life men do not understand, an unworldly life.

May each of us have grace to understand more the meaning of these wonderful words, ‘Like as—even so.’

“He Careth for You”

(1 Peter 5. 7)

[A number of copies of this poem, ready to post to friends, were found on the desk of the Earl of Carrick, after his sudden call.]

ARE you troubled, weak, and weary,
Thro’ the lonely hours of night,
Watching for the break of morning,
Longing for the dawn of light?
Oh! remember ONE is near you,
Who had lonely nights and days
On the mountain-top of sorrow,
And *He* careth! yes, always!

Are you far from friends congenial,
Toiling through Life’s busy throng?
Have you lost the one sweet centre
Of your human heart and song?
Has the minor key of sadness
Locked your soul within its groove?
Oh! remember that *He* careth
With unutterable LOVE!

Have the friends you trusted failed you
In your hour of deepest need,
And you sit within the gloaming
Thinking o’er each broken reed?
Oh! lean hard upon your Saviour,
Who was left alone to die,
When they all forsook and failed Him
At the Cross of Calvary!

For *He* careth, oh! *He* careth
With a tenderness so sweet;
With a love that passeth knowledge;
With a sympathy complete!
Then cast *all your care* upon Him,
For *He* careth night and day!
You have never far to seek Him—
He’s beside you! yes, alway!

ROSE BENN.

The Indwelling Spirit.

The Person and Work of the Holy Spirit.—III.

By GEO. F. TRENCH, B.A.

THE testimony of the Holy Spirit to the saving power and glory of the Lord Jesus Christ results in many cases in leading men and women to believe in Him for salvation, and this faith in its turn makes them children of God by a true second birth. For the voice of the Spirit in the Gospel is accompanied by the breath of the Spirit giving life to those who believe, and their life is life eternal.

There are two principal parts in a soul's salvation. The work of the Saviour which takes away our sin and the work of the Holy Ghost which communicates to us life, even life eternal, without which no man can ever enter or even see the kingdom of God.

The Spirit's Temple.

When anyone is born again of the Spirit a new nature is imparted. It is called "the new man," and is created "after God . . . in righteousness and holiness of truth" (Eph. 4. 24), and therefore constitutes in the soul the home or temple of the Holy Spirit, who becomes the permanent and eternal tenant in possession there. In the days of King David that had not been revealed, and so, under overpowering conviction of sin, he cried: "Take not Thy Holy Spirit from me" (Psa. 51. 11). There is no such prayer in the New Testament; for when God gives His Spirit to anyone it is that "He may be with us for ever." For "He abideth with you, and shall be in you" (John 14. 16, 17).

Upon this glorious fact of revelation much depends. Principally this, that His perpetual presence ensures to us also that of the Father and the Son. "In that day ye shall know that *I am . . . in you*" (John 14. 20). "*I in them, and Thou in Me*" (John 17. 23). "For we are a temple of the living God; even as God said, *I will dwell in them, and walk in them*" (2 Cor. 6. 16).

This is all important for the daily, earthly life of the believer. It must not,

however, be confused with the promises which are conditional. For example: "If a man love Me he will keep My word: and My Father will love him, and we will come unto him, and make our abode with him" (John 14. 23). In this word the promised privilege, precious beyond expression, depends on our love and obedience, and refers to communion, that is, walking with God. But the truth we are now engaged upon is the perpetual presence of the Spirit, and through Him of the Father and of the Son in the "new man" of the soul. It is not communion, it is union. It is not for a favoured few, it is for all believers. It is not conditional, it is fact. It is not temporary or transitory, it is present and eternal. It explains the omission, from every prayer of the inspired writers, of any side request as that the Spirit may be given again, or poured out again, or any allusion to such a thing as a "second Pentecost."

The Spirit as Seal.

The perpetual presence and indwelling of the Spirit serves another purpose, namely, to make certain to faith and hope those parts of our "blessings in the heavenly places" which are still future. For this purpose two figures of speech are employed in Ephesians 1. 13: "In Whom (Christ), having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession." The "seal" and the "earnest" constitute a twofold security. "We were *sealed*" at conversion against all the powers of darkness and the perils of divine judgment, so that we might be distinguished from all others not so blessed (see for illustration Rev. 7. 3). And we have received *the earnest*, that is, a *part* of the promise in order to secure the balance, the spiritual to secure the visible and tangible inheritance.

In the 14th chapter of John's Gospel, verses 16 and 17, it is important to notice that our Lord, in revealing the place to be taken by the Spirit at His coming uses three prepositions in the order of the deepening work of the Holy Ghost. These

are in the Greek: *meta*, with; *para*, by; and *en*, in. Unfortunately the translators have not distinguished the two former. The passage runs thus: "I will pray the Father, and He shall give you another Comforter (Paraclete), that He may be *with* you for ever, even the Spirit of Truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth *by or beside* you, and shall be *in* you."

Notice the distinction conveyed by this difference.

The Spirit as Companion.

The Lord Jesus had been so long time with them (v. 9), but now His companionship in the body was to cease, and a new companion was to take His place. The Holy Spirit would never leave the soul of which He once took possession. He would be its faithful companion for ever. More than this, He would remain or abide *beside* that soul, ever responsive for its comfort, its support, and its help when called upon. For this is the force of the word "Paraclete"—one *near by when called*. But even this is not all. He is to be in you, and in you even as Christ Himself. In you to prompt your prayers, to mortify your flesh, to change your character, to inspire your worship, to empower your service, and to glorify the Lord Jesus Christ in your heart of hearts. He shall also be in you physically, in the body of the saint, as His dwelling-place, for saith the Apostle Paul: "He shall quicken also your mortal bodies through His Spirit that dwelleth in you." And again: "Know ye not that your body is a temple of the Holy Spirit which is *in you*, which ye have from God?" (1 Cor. 6. 19). The recognition of this truth in faith and reverence would surely preserve us from many ills not only moral but physical. But if the Spirit in us is ignored, He cannot do many mighty works because of our unbelief.

You do not require to be always on your knees, but you must always keep in touch with God.—R. W. SMITH.

A Golden Opportunity.

By JOHN GRAY.

SUCH was the heading of a newspaper article the other day. The article had reference to the War Loan which the British Government are raising, and in which they are giving the small investor the opportunity of participating. The writer pointed out that hitherto the minimum sums to be subscribed were so high that only the comparatively wealthy could share; but now practically the humblest in the land may give a helping hand in these days of national and financial crisis, and at the same time share in the benefits to be derived therefrom.

This has been God's method all down the ages. He takes the weak things of the world, and by means of these He carries out His great and glorious purposes. When He wants a man to combat Goliath of Gath He lays hold of a shepherd lad, whose only artillery is a sling and a stone taken from the brook. When He needs a man through whom He will deliver Israel from the oppression of the Midianites, where does He find him? Amongst the great warriors of Israel? No. There was in Israel a little tribe called Manasseh; in that tribe was a poor family, and in that poor family was the least of his father's house. That was God's man, and by means of Gideon God delivers Israel.

God has all along chosen the humblest of instruments. Luther was a miner's son; Melancthon, the great reformer, was an armourer; Carey, who planned the translation of the Bible into the language of the millions of India, was a shoemaker; Morrison, who did the same for the Chinese, was a last-maker. God has a work for every one to do, and it is the responsibility of each to get to know what that work is. Having found our work, let us stick to it, and God will bless us and make us a blessing. Let this be our holy determination.

"I am only one,
But I am one;
I cannot do everything,
But I can do something;

What I can do I ought to do;
And what I ought to do,
By the grace of God
I WILL DO."

The Image of the Heavenly, and the Conformity of every Believer thereto.

By J. R. CALDWELL.

“NOW the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty” (2 Cor. 3. 17). The liberty spoken of here is what we have in Hebrews 10. 19, “Having therefore boldness to enter into the Holiest.” Not a barrier between, but perfect freedom, the freedom that a little child has to run right up to its parent’s knees and get into his arms. That is the liberty that is here mentioned.

“Where the Spirit of the Lord is there is liberty.” But what kind of liberty? “But we all with open (or unveiled) face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3. 18). Moses went up into the mount. He was in the mount forty days. Seventy elders of Israel went up with him, but after a short time they came down again. There was no change on their countenances. But when Moses came down after his forty days abiding in the presence of the Lord his face had caught the glory, and shone so bright with the glory of the Lord that he had to put a veil over it before he could speak to the people. Yet we are told distinctly it was the skin of his face that shone; it was only skin deep.

When we read of the Lord Jesus being transfigured on the mount it was not the skin of His face that shone, it was a glory that shone from within. And when we get into the presence of God it is not an outward glory, but it is a glory that gets right down into our hearts and then shines outwardly.

But the Spirit of the Lord will not do it unless we give Him the opportunity. It is in the appointed way that the Spirit works. It is get into the Lord’s presence, hear His voice, and pour out our hearts into His ear. It is practical obedience. It is through growing in the inner man, growing in the Christ life and subduing the Adam life we manifest the glory of Christ.

When Moses’ face shone so bright he was ignorant of it. Those persons I have known who were the most like Christ were the last to have said so. There is a perfect likeness to Christ which is consistent with self-loathing.

What is the moon? There is nothing to look upon as indicative of life, and yet it illuminates the night. It gets its light from the sun. One night I was watching the full moon right on until midnight, and gradually there came a shadow over one side of it, and it crept on and on until you could see no moon, only a faint ray of light where it had been. What was that shadow? It was the world which had come in between the sun and the moon and intercepted the light of the sun from its face. This is just what happens with the believer when the world gets into his heart; the world comes in between him and his Lord, intercepts his view of the face of the Lord, and he ceases to shine as a light in the world. We cannot shine as lights in the world unless we are in the conscious presence of Christ. It is only in communion with the Son of God, “the Light of the World,” that I can get the light to shine out again upon the world.

Bearing the Heavenly Image.

“As we have borne the image of the earthy, we shall also bear the image of the Heavenly” (1 Cor. 15. 49). The God of all grace can discern His own grace where we fail to discern it. I remember John Hambleton, when speaking about a brother, said, “I could not get at the grace of God that was in him, but perhaps the rope of my bucket was not long enough to get down to it.” Well, God sees it, and a blessed thing that is.

“We shall bear the image of the Heavenly.” We are to be like Christ; God has predestinated it; it must be done. All the powers of darkness can not frustrate it, all the crookedness and self-will of my nature God will overcome. His purpose is that spirit, and soul, and body we should be conformed to the image of His Son.

“For our conversation is in Heaven;

from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3. 20, 21). Bless God, He can subdue me unto Himself. Who else could do it? Almighty power is required to subdue one child of Adam to God. Oh, the rebellion of the heart of man, it is deceitful, "desperately wicked." But God is able to subdue all things to Himself. We sometimes think that the Lord Jesus is delaying. No, He is waiting till the time appointed by the Father, but when the time comes there will be no delay. Oh, how quick will be the change! A moment is too long. He says, "In the twinkling of an eye" (1 Cor. 15. 52). God can work quickly when He purposes.

"Changed in a Moment."

I was asking an electrician how long it would take an electric current to travel from Britain to Australia. He said it would take about three sixteenths of a second. That is a rapidity we cannot conceive; but the Lord Jesus is going to change us into His image quicker than that. "In the twinkling of an eye" changed into His glorious image. When the Lord comes, and all the redeemed are gathered around Him, what will happen?

"The glory of the Saviour shall dazzle every eye." His glory and His beauty also shall be put *in* us and *upon* us. On a summer morning you see the dewdrop shine like a diamond. What makes it shine so bright? Just the little dewdrop reflecting the great sun. So the spirit, soul, and body of every saint shall reflect the glory of Christ.

Is it my ambition this very day that in all my ways I may be like Christ? Am I going to seek that men shall see in me the lineaments of Christ; the meekness, and gentleness, and patience of Christ; the holy obedience and love for the will of God of His own blessed Son? I may talk about the joy of being like Christ when

He comes. It is mere empty talk unless I am seeking to be like Him now. Why need I talk of the joy of being with Him if I do not give Him five minutes of my company throughout the day. I may talk of beholding Him as He is and rejoice in the prospect of it, but if I do not seek to penetrate within the veil and behold the Lamb now, what is the use of talking about it? God's purpose is a real thing. We may talk about fellowship. We know nothing about fellowship if we have not begun by getting into the presence of God and being melted down there.

May God grant that in meekness and lowliness we may be seeking to be practical witnesses for our absent Lord, so that a world that does not see or know Him may get blessing by means of us. May God break us down until Christ shall shine out through us.

Two Future Judgments.

A Bible Study in the Light of Present Events.

By T. BAIRD.

1. The *time* is different. One is *before* resurrection, the other *after*.
2. The *place* is different. One is *Jerusalem*, the other somewhere in the *Heavens*.
3. The *people* are different. The one are composed of all nations living at *that* time, the other of people of *all* time.
4. The *standard* of judgment is different. The attitude to the *Jews* is the test in the former, *personal* guilt is the heart of the other.
5. The *condition* is different. One section are *living*, the others are *dead*.
6. The *Judge* is different. In the former it is *Christ*, in the latter it is *God*.
7. The *proceedings* are different. At the first there is *no* appeal to books, in the second it is *all* an appeal to books.
8. The *variety* is different. At the former there will be *two* classes (sheep and goats), at the latter all *one* class (dead).

"Rightly dividing the Word of Truth"
(2 Tim. 2. 15).

Church in the New Testament is in connection with that noble confession of Christ by Peter in Matthew 16: "Thou art the Christ, the Son of the Living God." This had been a revelation by the Father to Peter, and was followed by

The Announcement of the Church

by Christ Himself: "And I say also unto thee, that thou art Peter, and upon this Rock I will build My Church." This He is seen doing in Acts 2. 47: "And the Lord added to the Church daily such as were being saved." Here we have the true Ecclesia of God "called out from the world" and "builded together for a habitation of God through the Spirit."

4. In John 14. 2 we have the prepared

Home of the Church.

"I go to prepare a place for you." As the Lord God selected a special place in that lovely Edenic scene in Genesis 2, and specially planted Paradise for Adam and his helpmeet, so our Lord has gone on before, and as the Heavenly Bridegroom He is preparing a place for the home-coming Bride.

5. In John 14. 3 we have the

Hope of the Church.

"And if I go (*Christ ascends*) and prepare a place for you, I will come again (*the Lord descends*), and receive you unto Myself; that where I am, there ye may be also." He is coming in Person to receive His own unto Himself, and to personally conduct them into that prepared place in the Father's House.

The word "receive" is very suggestive. It implies more than merely "taking." We may *take* a book from the table, but we cannot *receive* the book from the table; this can only be done from the hand of another person. So the Holy Ghost is leading home to the Lamb His Bride. As Rebekah did not take that long journey to Isaac's house alone, but was escorted by Abraham's servant, and it was from his hands that Isaac received Rebekah, so the Spirit of God has come (*Descent of Spirit*), telling us "the Story of Jesus and

His love," and so winning our hearts to Christ, and then guiding and guarding us along the journey until He delivers up His sacred charge to the Heavenly Bridegroom.

6. In Revelation 4. 1 we have a symbol of the **Rapture of the Church.**

A door is seen opened in Heaven, and the Voice is heard, saying, "Come up hither," and immediately John was carried through that open door and set down before the Throne, where he beheld the completed Circle around the Throne. It is for this the Church is called to wait and watch, when our Lord will come with the home-call to His own, "For the Lord Himself shall descend from Heaven with a shout" (1 Thess. 4. 16), which will awaken the sleeping saints and change the living ones, and then, "in a moment, in the twinkling of an eye, we shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord."

7. In Revelation 19 we have a description of the ineffable

Joy of the Church,

when she shall be publicly united to the Heir of all Things at the Marriage Supper of the Lamb (*Top of Chart*). This nuptial scene will draw forth such an outburst of praise and such prolonged hallelujahs as the highest Heaven has never heard before. It was this unspeakable joy our blessed Lord had before Him "before the mountains were settled or the hills were brought forth" (Prov. 8. 25). It sustained Him amid the sorrow of Gethsemane, the shame of Gabbatha, and the suffering of Golgotha. It was this unspeakable joy which was set before Him which constrained Him to endure the Cross and to despise the shame. And it is this ineffable delight for which He has waited wellnigh two millenniums, and for which He still looks and longs.

8. Then in Revelation 19. 9 we have a view of the

Millennial Glory of the Church,
that Mound of magnificence illumined with

the unveiled glory of the God of Glory, and made the Centre of light and the Channel of blessing to the whole redeemed creation outside herself (*3rd Yellow Star*). Overshadowing the earthly centre of worship, she will transmit those rays of light and glory upon the earth, and the saved nations will walk in that light during Millennial days (*End of Red Bar—all nations blessed*).

It is to this scene of light and glory Isaiah 60. 1 refers: “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy glory.” Gentile nations will thus come and worship Jehovah at that House of prayer, bask in the light of that celestial glory, and return to their various countries, and tell those at home what they have seen and enjoyed in Immanuel’s land; thus shall the “knowledge of the glory of the Lord cover the earth as the waters cover the sea” (Hab. 2. 14).

9. A final view we get of the glorified Church in the eternal state (*4th Star*), where she is described in Revelation 21. 2 as “a Bride adorned for her husband.” Here we learn

The Unfading Beauty and the Unchanging Glory of the Church.

Everything in the New Heaven and the New Earth (*last circle*) will be in its resurrection beauty, based upon a redemption foundation never to be moved or marred.

John had seen the Bride adorned in her bridal garments at the Marriage Supper of the Lamb, and although a thousand years have passed away, she is seen in that fixed condition of things, still adorned in her marriage attire, her bridal garments unspotted, her bridal beauty unfaded, and her bridal love undiminished. Unchanged and unchanging, although a thousand years have rolled past. Yea, we may multiply thousands by millions, and millions by billions, and billions by trillions, until our grasp of thought is baffled and our powers of calculation are exhausted,

and she will be still “as a Bride adorned for her husband.”

What a sight to fill those eyes once dimmed with tears in the garden, smeared with blood at Pilate’s bar, and closed in death at Calvary! Those eyes which are “as the eyes of doves by the rivers of waters, washed with milk and fitly set” (Cant. 5. 12), shall for ever behold the Church which was chosen for Him by God the Father before the foundation of the world (*Star 1*); the object of His love before Time began, and which led Him to bleed and die in Time to make her all His own (*Star 2*); the object of the Holy Spirit’s care and comfort; and to be the delight of His eyes, the joy of His heart (*Star 3*), the sharer of His throne, and the partaker of all His acquired glory (*Star 4*) “throughout all the generations of the age of the ages, world without end.”

The Crooked and the Straight.

By Dr. ANDREW BONAR.

AN old Puritan writer says: “A stick in the water *looks* crooked, but take it out of the water and it is quite straight. So will it be when we look at God’s dealings with us. When we see *all* we will say of our bitterest sorrows that it would have been unkind in our God not to have allowed them. But it will be to our praise and glory too. Angels will serve us all the more willingly, because we never permitted a doubt or surmise of God’s love to enter our minds. We are to be rewarded, not only for work done, but for burdens borne; and I am not sure but that the brightest rewards will be for *those who have borne burdens without murmuring*. On that day He will take “the lily” that has been growing so long “among thorns,” and lift it up to the glory and wonder of all the universe. And the fragrance of that lily will draw forth ineffable praises from all the hosts of Heaven.”

You will never enjoy communion with God in prayer until you pray for others (2 Thess. 1. 1)—L. W. G. ALEXANDER.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

A Period of Peace.—Are there any portions of Scripture which might suggest a long period of Peace after the present great War is ended? Or what may we look for in the Prophetic Plan?

The Day of Visitation.

QUESTION 672.—When is that day of visitation? (1 Peter 2. 12). Does that mean at any time, or in the future?

Ans.—The word translated "visitation" is *episcopē*, which means 'an inspection', 'an overseeing'. It is used also in Acts 1. 20; 1 Tim. 3. 1, passages which do not throw any light on its meaning here. The only other place where it occurs in New Testament is Luke 19. 44, where the Lord speaks of His ministry among the Jews as 'the time of (their) visitation'. There it plainly means an opportunity graciously afforded them for repentance, but this good meaning is not inherent in the word itself, it comes from the context. In Isaiah 10. 3 "visitation" certainly means judgment, calamity, but this again is seen from the context, not from the word itself. In the Epistle, therefore, it seems that one of two meanings is possible; either that in the day when calamity overtakes those who speak against Christians, they will remember and acknowledge that the Christians had set them an example of obedience to God, and that then they will glorify Him. Or that the good behaviour of the Christians in the face of opposition, when good behaviour is not easy, so testifies to the saving power of God that a gracious opportunity is thus afforded those who revile them to repent of their opposition to God and His people. There is this in favour of the latter interpretation, that it is in harmony with Luke 19. 44, its only New Testament parallel, and that it adds weight to the exhortation of the apostle to patience under undeserved suffering, whereas a threat to other people would only feed the vindictive spirit to which we are naturally inclined when hardly dealt with. It is to this view of the passage the present writer somewhat strongly inclines. C. F. HOGG.

A Pressing Problem.

QUESTION 673.—Does Scripture give any guidance as to whether one "put away" (1 Cor. 5. 11) may be (1) engaged as employee by or (2) retained in the employment of one in Church fellowship?

(This question sent in by a missionary, and a pressing problem in many lands, has been carefully considered by esteemed brethren in various countries.—Ed.)

Ans. A.—The injunction of Scripture is: "Put away the wicked man from among yourselves." The expression, "from among yourselves," clearly, as the context shows, refers alone to Christian, and especially Assembly, fellowship. The person is put away as "a wicked man." He

is, therefore, to be regarded and treated as one of those of whom verse 10 speaks; his profession of Christianity being no longer accepted. Christians would really require to go out of the world to avoid intercourse with such persons in other walks in life.

This view is also sustained by Matthew 18. 15-17. Our Lord there directs that one who has sinned and refuses to hear the church is to be treated as the Gentile and the publican. Daily intercourse with the Gentile and constant dealings with the publican may be quite permissible in other departments of life than that which has to do with "the church."

It seems clear, therefore, that one put away may be engaged as employee or

retained in the employment

of one in church fellowship, but such a position will unquestionably require special grace and wisdom on the part of the employer.

L. W. G. ALEXANDER (Scotland).

Ans. B.—For a master or mistress to discharge an employee because of having been "put away" from church fellowship would have to be justified by (1) the nature of the sin; (2) the state of soul of the sinning one; (3) the conditions of the engagement.

If the sin is persisted in, then the employer would, in my judgment, be

justified in discharging his servant

upon either due notice or an equivalent in wages. But if there is a humble and contrite spirit, to retain such a one might be the means of restoration to the Lord and to His people. To employ such, one would need to be guided by similar considerations.

The case of Onesimus and Philemon, though not exactly the same, yet shows the grace of God in both the master and the servant. We find Gehazi, the servant of Elisha, though guilty of lying and struck with leprosy by God as a punishment (2 Kings 5. 25-27), still was retained as servant of the man of God (2 Kings 8. 4). "Accuse not a servant unto his master" (Prov. 30. 10). The master is the best judge of his own servant.

THOMAS ROBINSON (England, North).

Ans. C.—The command in 1 Corinthians 5. 11 is, "not to mix yourselves up with any one, if, whilst calling himself a brother he is... a drunkard." The same expression,

"not to mix yourselves up with,"

occurs in one other passage (2 Thess. 3. 14). In a large business (and the principle holds good elsewhere) the principals do not necessarily or usually "mix themselves up with" each employee by cultivating his company in his leisure. During business-hours he supplies them with his labour, just as the gas company supplies them with its gas. But they need not, and in this world they cannot (1 Cor. 5. 10), ensure that either their own thousand employees, or the gas company's thousand employees, shall never in-

clude a single unconverted or excommunicated individual. If, however, the employers know that an applicant for work has been expelled from a Christian assembly (or even from a trade club) for clearly proved drunkenness, they may properly reject or discharge him as disqualified, not by the expulsion, but by his addiction to drink, whereas other faults, such as deliberate Unitarianism, justifying excommunication, would not unfit him for their service. Excommunication does not of itself call for dismissal from purely secular employment, but it should preclude Christian employers from voluntarily commingling with a "wicked" employee in his private life.

HUNTINGTON STONE (England, South).

Ans. D.—Surely it is wise to seek the solution in this chapter, which distinctly defines, "with-in and without."

The wicked person is to be put away from among themselves (v. 13), and would thus be "with-out," outside the enjoyment of privileges of the church of God (chap. 1. 2). Those within are commanded not to company with any such person. They are not commanded not to engage him as an employee, nor not to retain such a one in that capacity. Scripture does not forbid any one in church fellowship employing men of the world.

The command is not to *company* with, and to put away from among themselves (plural) such a person, who is no more fit to company with than a fornicator or covetous, or an idolater or railer, or a drunkard or an extortioner of the world. Secular employment is a question of work and wages, and is quite distinct from church fellowship.

Should such a person be

employed on a mission station

in connection with spiritual work the case would assume a different aspect. Strangers might view such a person as part of missionary activities. In such a case "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. 10. 32) is most appropriate.

In Belgium, as far as I know, the question has never been raised, probably because there are so few employers in church fellowship.

W. J. NOCK (Belgium).

Ans. E.—This question is so complex that no direct or formal statement on it would meet all the various aspects of the subject, and I offer a few thoughts as principles which have guided many of **the saints in Italy**

in dealing with it.

The employment of material labour affects spiritual fellowship much more closely in some cases than in others. A Christian who employs several hundred workmen in his factory would find it difficult to dismiss one of his ordinary employees solely on the ground of the doctrinal error for which he might have justly been put out of church fellowship. He would probably find his fellowship more closely affected in the case of

his confidential clerk, and his home would suffer more in the case of a domestic servant.

Much would depend upon the nature of the sin in question. While never tempting a soul towards hypocrisy by making earthly employment conditional on Church fellowship, in every case the Christian employer would make it clear to all that his earthly relationship as master

in no way involves his fellowship

with the employee in his sin. In doing so he could not tolerate in his employment one of notorious evil conduct, whose influence might leaven the lives of others. It is often a cause for confession and humiliation that the mind and will of God, as expressed by His assembly, should have so little weight in business life; and we ought to remember in prayer all godly employers in their arduous endeavours to honour the Lord in these difficult days when many servants are influenced by the spirit of the age to act as would-be masters.

Consider carefully the searching and solemn Scripture, 1 Timothy 6. 1-5, and read at the end of verse 5, "supposing that godliness is a way of gain."

J. S. ANDERSON (Italy).

Ans. F.—It seems evident from Scripture that our relationship with each other in Church fellowship does not break up our family relationships, nor our obligations, generally speaking, as between master and servant (see 1 Cor. 7. 14; 1 Tim. 6. 1, 2). In the case of a brother being "put away," be he master or servant, if the former, surely it would not hinder the servant from carrying out his master's instructions in the field or factory; and if the latter, it should not hinder the master, unless there were other reasons, in

retaining such a servant in his employ.

Their Church relationship or fellowship would be broken for the time being, and the one put away would become for the other as a heathen man or a publican; not, however, an enemy, but a brother under discipline with whom fellowship is suspended, while secular engagements may still be continued. It should be remembered that a certain social intercourse which is permissible between a believer and the world (see 1 Cor. 10. 27) is much more restricted with one who has been put away (1 Cor. 5. 11).

The fact that a missionary sends in the question may lead one to suppose that the employee "put away" is a colporteur or a schoolmaster, whose secular calling has been raised by the missionary to the higher plane of service in the Gospel, in which the bookseller or schoolmaster becomes his yoke-fellow. Such joint service for Christ, of course, is impossible with any one Scripturally put away without completely disannulling the disciplinary act of putting away; consequently his dismissal is a necessity.

According to these principles we in Barcelona, as self-judged persons, have sought to act in the fear of the Lord.

HENRY PAYNE (Spain).

A Pathetic Letter from Belgium.

HOW surprisingly the time flies! The mind, absorbed in the struggle and cares of the day, makes us negligent of looking at the almanac. Yet no one desires more than we do that time may quickly pass. But we are distracted by our circumstances, by the misfortune that has befallen this country, and by the manifestation of the evil of the human heart. How we are dispersed! Some are actors in

The Melancholy Drama

that is going on, others are in exile, we are compelled each one to remain at home, and, above all, the uncertainty of the morrow depresses us. What an irony! Nature awakes, the bright sun that inspires joy, amid the sullen sound of distant cannon which we unceasingly hear.

How unhappy we should be if we did not know that we have a merciful and gracious Father, who knows what we have need of. Need not only of material things, food, clothing, but also of trial, as the apostle Peter says: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire; might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1. 7). The Lord alone knows how to measure the trial with our faith, and never permits us to be tried beyond what we are able to bear. What blessed assurance to know that if we abide in Him we shall never be confounded.

Lately I picked up a flint from a heap of gravel. It was worn, rounded like a marble. I wished it could have spoken. I would have asked it how it had lost its sharp corners and become so smooth. It would have replied: "Transported here and there by the ocean waves, I have never known repose, being ceaselessly agitated and rolled about with other stones. I lost my roughness and acquired this presentable aspect by much suffering."

Don't you find that the end in view of the trial of the believer is to make him more conformed to the Divine Model? We must abandon ourselves entirely to the skill of the Lord, then we shall be able to say: "Yet not I, but Christ liveth in me" (Gal. 2. 20). He fashions us in view of that other great General Meeting that will soon take place, when the "Lord Himself" shall come to take us to be for ever with Him, and give to each one his reward.

O dear brother, what a blessed thought. In an instant, perhaps, the Prince of Peace, He who has a right to all the adoration of men, who consents still to be the "despised," is coming soon for His own. Now the voice of right and justice is silenced, and now the cannon and force only speak, yet the Lord does not fail us.

Further, since

Twelve Months of War,

do we not know the Lord better? Has He not acquired new rights to our love? Does not His grace spread before us like a shoreless ocean?

Is He not ever the Father who hears His children's prayers, and answers them? True, the situation has been critical at times, but never hopeless. And if we could, like Israel of old, build an altar in the wilderness, certainly we would dedicate it with "EBENEZER," for our God has helped us hitherto.

Yes, brother, when we consider the long succession of proofs of love and tenderness of our Heavenly Father the time seems short. But how long it is if we think that since last August we wait for deliverance! We expect it from our God, for we know that nothing overtakes us without His permission (Jer. 3. 22-42). But for our fellow-citizens, who know not the Lord, what impatience, what hopes often deceived, what news published to-day and contradicted to-morrow. What disappointment seizes the strongest because of the difficulties of life. We are rationed on $\frac{1}{2}$ lb. of bread per day, flour costs 7d. per lb., potatoes 1 $\frac{1}{2}$ d. per lb. (approximate figures). Everything is rising greatly in price. There is no more rice to be had, no more work. All these things cause our fellow-citizens to use such language as described in Lamentations, chapter 4. 1-9, and make one fear the people will add to so much misfortune another and worse, viz., REBELLION. Already the people stopped and pillaged some vans laden with provisions. The women marched into the town (C—) for a manifestation, so that an appeal had to be made to the invader to disperse them.

Our thoughts often

Soar Over the Ramparts

that rifles have made all around, and I would, but I am incapable, express to you the sentiments of my gratitude towards our British brethren for all they have done for us.

As regards the D— Assembly, things go on normally. There is no rose without a thorn. Several young people ask for baptism, others are inquiring. Some young people come regularly to the Sunday evening and Thursday evening meetings. It is a joy to hear how they bear their sufferings at home and elsewhere. One told me the other day: "The worst is that I have to go down the coal pit with an empty stomach, but I would not exchange hunger with the Lord for bread without Him." A noted infidel, renowned for his hatred to God, comes now often to the meetings. I got him a hymn book and a New Testament. By the questions that he asks one sees he is interested.

Only one of our brethren and friends fighting in the army has not been heard of. We continue to believe the Lord has preserved him as He has the others.

You see, notwithstanding sorrow, we have much cause for joy. But I see the need for myself of more wisdom, not that of men, but that which God gives liberally. Thus I ask your prayers.—
Translation of a letter from a brother in Dampremy.

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Gal. 5. 11. circumcision,—the Apostle turns suddenly to meet a charge of inconsistency, perhaps of insincerity, made against him by the Judaizing party, one to which indeed he had already somewhat indirectly referred, 1. 8, 9, above. His action in regard to Timothy may have afforded ground for this charge. But the case of Timothy differed from that of Titus, 2. 3, above, in an important particular. Titus was a Gentile born of Gentile parents; Timothy's mother was a Hebrew, his father a Gentile, he was therefore the offspring of a union plainly prohibited by the Mosaic law. It may have seemed expedient to the Apostle on this account to circumcise Timothy in order to conciliate some who through ignorance, or through weakness in the faith, were sensitive on the point. However that may have been, the Apostle soon learned that any attempt to conciliate the Judaizers was foredoomed to failure, and would probably involve the churches in disaster. The time arrived when it became necessary to oppose them at all points, and to attack their hybrid system of salvation by works and faith with every legitimate weapon available. The pressure in favour of circumcision was renewed when Titus came to Antioch, but now the Apostle did not yield. So long as he hoped to further the interests of the gospel by conciliating the Judaizers he endeavoured to conciliate them, perhaps even hoped to win them; now he saw clearly that these interests could be preserved and furthered only by bold and insistent attack upon those who opposed them.

why am I still persecuted?—the answer to the charge seems conclusive, is it conceivable that they would deliberately persecute one who actively maintained their own doctrines?

The former "still" refers either, *a*, to the period before his conversion, the latter to the period since, or, *b*, the former refers

to the period after his conversion during which the Apostle had himself sanctioned circumcision in the case at least of Jews, the latter to the subsequent period during which he had so strenuously opposed circumcision and all that of which it is significant. On the whole *b* seems to be the better sense.

It may be that by this second "still" the Apostle intends a delicate reminder that when they accepted his gospel they too were persecuted, see 3. 4, above, and suggests that their change of doctrine had brought about an alleviation of their troubles. Could it be that the prospect of relief from persecution had weighed with them when they were tempted to "receive circumcision"? It was possible that such considerations weakened the will to continue to obey the truth at whatsoever cost.

then—'in that case', *i.e.*, if he still preached circumcision; for it was the Cross, and the doctrines of which it is the symbol, so repugnant to the Jew, and indeed to men generally, that had provoked the persecution to which Paul and others had been subjected.

hath the stumblingblock—*skandalon*, originally the name of that part of a trap to which the bait is attached, and hence the trap or snare itself, as in Rom. 11. 9, quoted from Psa. 69. 22, which see, and in Rev. 2. 14, for Balaam's device was rather a trap for Israel than a stumbling-block to them, and in Matt. 16. 23, for in Peter's words the Lord perceived a snare laid for Him by Satan.

In N.T. *skandalon* is always used metaphorically, and ordinarily of anything that arouses prejudice, or becomes a hindrance to others, or causes them to fall by the way. Sometimes the hindrance is in itself good, and those stumbled by it are the wicked. Thus Christ Himself, because He came in circumstances entirely different from those in which He was expected by the Jews; because His teaching and His experiences were entirely different from

their preconceptions of what they would be; and because He abrogated the works of the law in favour of the obedience of faith as the ground of justification and the way of access to God, became a stumblingblock to them, as indeed the prophets had foreseen would be the case, Rom. 9. 33, 1 Pet. 2. 8, where Isa. 8. 14 is cited. And if He was a stumblingblock to them in the manner of His life and in the matter of His teaching much more was He a stumblingblock to them in the manner of His death, but above all were their most virulent prejudices aroused by the apostolic declaration of the significance and purpose of that death, to which the writer refers here and in 1 Cor. 1. 23.

In His teaching the Lord frequently bade the disciples to beware lest in their words or by their conduct they should become stumblingblocks to other people, and especially to the less mature among those who believed on Him; to offenders in this matter His warning is couched in language of quite exceptional severity, Matt. 18. 7, Luke 17. 1, cp. Lev. 19. 14, which may, indeed, have been in His mind. It is to be noted, moreover, that men become stumblingblocks not merely by their words and by their actions, but also by that less easily controlled and more subtly effective thing called personal influence. As to the future the Lord declared, when He explained the parable of the tares in the field, that "all things that cause stumbling" shall be gathered out of His Kingdom when He comes to establish it on the earth, Matt. 13. 41.

The Apostle John asserts that the man who loves his brother does not present any stumblingblock to others, *i.e.*, since love works no ill to any, Rom. 13. 10, and never fails in seeking the welfare of any, 1 Cor. 13. 8; where love rules the heart personal influence tells not for evil but for good, 1 John 2. 10. Hence it follows that the cultivation of love (for which see *Thessalonians*, p. 104) is the best security against the woes pronounced by the Lord Jesus upon those who stumble others. The Apostle Paul also warns the believer

against putting "an occasion of falling" in his brother's way, with reference to the use of Christian liberty in such a way as to prove a hindrance to another, Rom. 14. 13, and with reference to the teaching of things contrary to sound doctrine, 16. 17.||

A synonym of *skandalon*, *proskomma*, = 'an obstacle against which one may dash his foot', is also used. The two words appear together in Rom. 9. 32, 33, 1 Pet. 2. 8, of the Lord Jesus Christ. The gospel of a crucified Messiah was in direct conflict with the religious conceptions of the Jews, it was diametrically opposed to all their thoughts concerning God and His Messiah. They conceived of God as One who commands His creatures, whereas in the gospel He entreats them, 2 Cor. 5. 20; they conceived of Him as the receiver of the homage expressed in sacrifice, whereas in the gospel it is declared that He Himself made the supreme sacrifice in behalf of His creatures, John 3. 16. And the Christ Who was condemned justifies; He Who was unable to save Himself from a death of shame saves others; He Who died gives life. The very glories of the gospel were to the Jews blasphemy against God and dishonour to men. Both words appear again in Rom. 14. 13 of the believer, who is to be ever on his guard lest by any selfishness in the use of his liberty he should become a hindrance to the spiritual progress of another, for that is an evil thing to do, v. 20. The matter is summed up in 1 Cor. 8. 9, and urged particularly in 2 Cor. 6. 3 (where *proskopē*, another form of the word is used). From these passages it is plain that the spiritual well-being of others is to be the paramount consideration with the Christian; to this end he is to subordinate his own preferences, desires, privileges, and legitimate interests, in which, indeed, Christ Himself is his constant pattern, Matt. 17. 27, where the verb *skandalizō* appears.||

WHERE ARE THE DEAD? By F. E. Marsh. (Pickering & Inglis. Penny Library). Probably no theme is more thought upon and discussed than the one implied by the title of this latest addition to the Penny Library. We judge that the ground is well covered, in a clear and popular form, in these 24 pages, and suggest that this might be handed or posted to any friend who is troubled about the state of the dead either between death and resurrection or in the final eternal state.

After Twelve Months of War.

What is the lesson God would have us learn?

TWELVE months of War, of the worst War that has ever been waged in the history of the World, are past, but not gone. For these twelve months will linger in the minds of millions of men, women, and children as the most tragic months of their earthly course. Countries have been devastated, provinces blighted, cities, towns, and villages destroyed, homes desolated, factories burned, families sundered, and havoc wrought far beyond the grasp of the human mind.

Six Million Casualties. In addition to blighted lands the toll of human life has been beyond anything ever dreamt of in centuries gone by. The official computation of the GERMAN losses in the war is 2 millions, and this is believed by many to be under estimated; AUSTRIA must have lost about 1 million; RUSSIA, another million. In the appeal for help for FRANCE the number given as killed is 400,000; wounded, 700,000; prisoners or missing, 300,000; a total of nearly 1½ million. The losses of ITALY, SERBIA, and TURKEY are unknown, but cannot be less than half a million. The Prime Minister stated in the House of Commons that the BRITISH casualties up to July 20 numbered 331,005. Add to these the lists of SOUTH AFRICA, JAPAN, MONTENEGRO, ships at sea and isolated war-fields, and the murdered civilians and slain warriors of BELGIUM, and the total cannot be less than *six million men* slain, maimed, captured, or unaccounted for.

What this means in the blood and tears of men on the battlefield, the parents, widows, orphans, and loved ones of the slain in many lands, only He who hears the "groans" of Creation can comprehend.

The Main Factor. Disregarding the claims to the friendship and favour of the Deity by some as flippant, and the ignoring or half-hearted acknowledgment of His Authority by others as serious, it cannot be conceived that "the Most High, who

removeth kings and setteth up kings, and who ruleth in the kingdom of men" (Dan. 2. 21; 4. 17), is indifferent, much less inactive in His ruling over all at this supreme Crisis of the World's history.

The boasting of time and place when peace must be signed, the declarations as to which side will win, the talk of the duration of the war, too often leave out the main factor, the God who "sitteth in the Heavens" (Psa. 2. 4).

When there is evidence of (1) an acknowledgment that "the Most High ruleth" (Dan. 4. 25); (2) signs of proud and arrogant men humbling themselves under His mighty hand; and (3) a slumbering Church realising that "it is high time to awake out of sleep" (Rom. 13. 11), *then* may we look for a cessation of this awful carnage, and "peace be multiplied" throughout the Continent of Europe, now drenched in blood, and throughout a world growing weary of the War.

Otherwise the bloody battles of to-day may be the precursor of the tenfold more awful days when the Nations shall tread the great winepress of the wrath of God (Rev. 14. 20).

Up to the present no special impress seems to have been made either on Church, world, nations, or individuals. The coming months are weighty with issues, *national and spiritual*, for one and all.

Our Bit. Meanwhile our unspeakable privilege is to make supplication for kings, for leaders, and for *all* men, to God; to make known the glad and glorious message by preached Word or printed page to soldiers, sailors, and civilians; to make known "the Blessed Hope" (Titus 2. 13) to multitudes of fellow-believers who know it not, and above all to re-echo the closing message, "SURELY I COME QUICKLY," and respond by heart and life, "Even so, come, Lord Jesus" (Rev. 22. 20).

The Help of Others. Numerous letters of gratitude for help received through our

pages during these twelve perplexing months, and having the solemn conviction that the next twelve months will be doubly distressful, we put the question at the head of this page to a number of brethren who by life and testimony have proved themselves men of God; by ministry of voice and pen, men of ability; and by long years of diligent service for the Master, men of experience. Without being prepared to put emphasis on every sentence, we commend to diligent readers the suggestions contained in the helpful papers which follow.

HYP.

Promises and Purposes.

By Sir ROBT. E. MATHESON, P.C., Dublin.

THE first lesson I think we may learn from this terrible war is that we must not be troubled, as our Lord has said: "See that ye be not troubled, for all these things must come to pass" (Matt. 24. 6). Let us, therefore, ask Him to enable us to bear with Christian patience the heavy burdens and bereavements of this most trying time.

A second lesson is that our God, in His wise government of the world, has allowed this appalling war as a chastisement for the Nations. Let us therefore couple with our prayers for the success of what we believe to be a righteous cause a humble confession of our national sins. "Humble yourselves in the sight of the Lord, and He shall lift you up" (James 4. 10).

Another lesson we may learn is the absolute correctness of the Scripture description of man in Romans 3. 10-18. We have seen a nation foremost in education, in science, and in cultivation committing the most abominable crimes and cruelties. Who would have thought such possible? But God knows what the human heart is, and has declared that it is "deceitful above all things, and desperately wicked" (Jer. 17. 9).

And, finally, we are reminded by these dreadful occurrences that the end is surely approaching, and that we should be up and doing, earnestly seeking to lead as many as possible to a saving knowledge of our Lord and Saviour Jesus Christ.

Duration and Issue of the War.

By WALTER SCOTT,

Author of "At Hand," "Exposition of Revelation," &c.

GOD is the central and controlling fact in the universe. In time and eternity, and in distinct relation to every creature, to every circumstance, to the least atom of matter God *was*, God *is*, God ever shall be. This is a fixed and unquestionable truth founded on the fact that He is the Creator—a vital truth to recognise in individual and national life.

Governments and peoples have been drifting away from this supreme idea. The independence of the creature, the deification of man is loudly and persistently proclaimed. It is a hostile attitude deliberately taken towards God. It is the practical denial of the sovereign right of the Creator to govern and direct the affairs of men. Jehovah and His Anointed alone have the right to rule. Dependence is the truest blessing of the creature.

The interference of God in the political world cannot for a moment be tolerated. The Church is the domain of God. The State must be regulated by man. The cultivation of the divine in man is exceedingly flattering to human pride. The Fall, if such took place, is regarded as a mere incident in history, and in no wise affects the perfectability of human nature. Man is working up, and he will soon be abreast of God Himself, one step higher and he takes the place of God, and is worshipped as such (2 Thess. 2. 4). Such, in brief, is the *awful teaching* which forms the idol of the day in religious circles.

Where is Religious England

(so-called) and the western part of Europe drifting to? Where the goal? The *religion* of Europe will be embodied in the whore of Revelation 17 and 18, while its proud *civilisation* is expressed in the significant 666, the number of the beast (Rev. 13. 18). This trinity of six expresses the highest development of human nature, the height of human pride, the displacement of God, and the exaltation of man. Human progress apart from God

has here reached its limit. In 666 we have reached the climax. There is not a step beyond. What follows is judgment pure and simple. But what wait *wē* for? What is *our* hope? It is Christ Himself as the bright and Morning Star, for whom we wait with increased and longing expectation. "Even so, come, Lord Jesus" (Rev. 22. 20).

From a Christian standpoint we necessarily deprecate war. Our country and its interests are in Heaven (Phil. 3. 20). From a national point of view, no doubt, the war is justified. But our present inquiry excludes considerations of that nature. There is a gigantic conflict now raging in Europe, the bloodiest war in history, involving a dozen nations, in the prosecution of which millions of men have been sacrificed, and millions of treasure lost without one compensating advantage. What concerns us at present is

God's Message to His Church,

the needed lessons to every Christian. Indifference in this respect is unpardonable, and we are thankful to the Editor of *The Witness* for calling the attention of his many readers to its consideration.

We turn to Psalm 46, Luther's battle-cry. The illustrious German reformer, like other great men, had moments and seasons of weakness. On these occasions he would say to his bosom friend, Melancthon, "Come, Philip, let us sing the forty-sixth Psalm." Here, couched in brief and rugged sentences just suited for war times, we have a divine message from God Himself: "Be *still* and *know* that I am God" (v. 10).

Active intervention is, we believe, outside the scope of Christian prepared work (Ephesians 2. 10), but prayerful intervention is surely our bounden duty. Have we each met our obligations to the State in submission (Rom. 13. 1), payment of taxes (vv. 6, 7), and prayer (1 Tim. 2. 1)? Then, having done your duty, be *still* in thought and action. It is a hard lesson to sit quiet and do nothing. Is it wasted time to

fold your arms and lay the burden of Church and Country on the living God? The severity of God, the fear of God, the judgment of God is upon the nations. He has a controversy with them. National sins merit national chastisement, and in this war, with its accompanying horrors,

God is Speaking to the World.

Briton and German are equally before Him. He, not prime ministers or cabinet councils, holds the reins of government. He has purposes of retributive judgment, then of sovereign mercy, and these are carried out in His time and way. "Be still and know that I am God" is a much needed lesson. Let us calm our hearts in God, and restrain feelings of indignation as we read and hear of war's horrors and miseries. Bow the heart and will to Him.

"Is anything too hard for the Lord?" What we need is to be brought into a condition of utter helplessness, so that the omnipotence of our God may become the strength and stay of our souls.

It is a hard but most needed lesson in these busy times to wait and count upon the active intervention of God in human affairs. We cannot hurry God. He is patient. His way and time of deliverance are certain. But we often prolong divine help by our natural impatience and desire to be up and doing. God will bring this war to a successful conclusion. Let us leave it in His hands. God is for us. May we be restful and calm. The womb of the future has in store worse than all political and social troubles. The convulsions of nature (vv. 1-3) are awful to contemplate, yet with nature giving way we make the God of creation our refuge and strength. We hide in Him in the knowledge that His omnipotence affords present help and covers our every weakness. God's message amidst the din and strife of contending hosts is this: "Be *still* and *know* that I am God."

Now, in our Psalm there are THREE LESSONS to which we would briefly refer. (1) As to the *Duration* of the War; (2) the *Author* of the War; (3) the *Issue* of the War.

The Duration of the War.

1. As to its probable duration numerous speculations have been thrown out broadcast. Six months, twelve months, two years, and by high military authority three years have been assigned ere the sword is sheathed. We turn from man to God. "He maketh wars to cease unto the ends of the earth" (Psa. 46. 9). It is HE who breaks the bow, cuts the spear, and burns the war chariot (v. 9). The cries and intercessions of God's people on behalf of Kings and Governments are rarely heard. We have got out of touch with God, and have practically forgotten *how* to storm the Throne and bring down from Heaven a solid and enduring peace.

The practical condition of the Church has much to do with the continued prosecution of the war. The stupor of death has wellnigh killed or at least numbed her spiritual faculties. In this, as in other wars, angels, men, war-munitions, ships, and generalship have but a relative value. God is behind the scenes, and the situation changes as He directs. God *alone* can determine the duration of the war. "He maketh wars to cease unto the ends of the earth." The termination of the war is in the hands of Jehovah. No human foresight or calculation can safely predict *when* this gigantic conflict shall come to an end. "He maketh wars to cease."

The Author of the War.

2. The Author of the War is neither Briton nor German; these are but instruments to accomplish the Divine purpose. "Come, behold the works of the Lord, what desolations He hath made in the earth" (Psa. 46. 8). It is He who is dealing with the nations in retributive judgment. Amos 3. 6 states the principle exactly: "Shall there be evil in a city, and the LORD hath not done it?" Again, "I form the light and create the darkness: I make peace and create evil. I the LORD do all these things" (Isa 45. 7).

The desolations of Poland and Belgium must be traced to God as Moral Governor

amongst the nations. The future ten kingdoms forming the territorial strength of the revived Empire first destroy the whore and then establish a wicked reign of brute force. "Certain political moves," that is all, say we; but, no, "God hath put in their hearts to fulfil *His will*" (Rev. 17. 17). Unconsciously kings, statesmen, military, and naval chiefs do but the will of God. He is the Unseen yet real Actor behind national movements. Wars past, present, and future are but part and parcel of a world-wide movement under the immediate control of God, and whose end is *His glory*.

As we contemplate the vengeful work of the Hun in Belgium and in Northern France our angry passions are in measure checked. The human instruments to effect Jehovah's decreed desolations are nothing to us. If they *overstep* their appointed missions of judgment God will see to that (Zech. 1. 15). How restful to the soul! How calming to the spirit to turn from fiercely contending hosts to Jehovah Himself!

The Issue of the War.

3. The issue of the war is emphatically stated in this strong and inspiring Psalm: "I will be exalted among the nations (not *heathen*); I will be exalted in the earth." Such is the grand consummation of this and other wars. The dream of the philanthropist and statesman is a lengthened period of peace, during which the wearied nations may rest, recruit their tired energies, develop their natural resources, and then pursue a career of social progress. Such, in brief, are the published and spoken statements of responsible men. These are the objects proposed to be gained by this war.

But God's glory is an infinitely higher and nobler object. This made good secures the truest blessing of men and nations. All wars, all political movements are working to this end.

May God in the strength and absoluteness of His Being become increasingly the abiding stay of our souls in these days of perplexity and trouble!

Britain and the Bible.

By Sir ROBERT ANDERSON, K.C.B., LL.D.,
Author of "The Silence of God," "Human Destiny," &c.

IN this dispensation of grace God does not intervene with manifest punitive judgments, but His providential government is not in abeyance during the reign of grace, and men reap what they sow. And this is as true in the case of nations as of individuals. The question arises, then, whether among the nations now suffering through this disastrous war—Russia, Germany, Austria, Belgium, France, Italy, Britain—there is a single one that is not chargeable with

Some Special National Sin

in recent years, such as fully accounts for special Divine displeasure. To this inquiry we all have an answer ready as regards our enemies and our allies, but what about ourselves?

The rise of this little land of Britain to World Empire has no parallel in history. How is it to be accounted for? Only one adequate explanation can be found for it, namely, that it is due to the very special favour of God, and, from the human standpoint, to national characteristics that are the result of that favour. Certain it is that Britain's greatness

Dates from the Reformation,

and that it reached its zenith after the Evangelical Revival of the last century.

Now at the Reformation the national life was elevated and the national character ennobled by the influence of the Bible. And that influence was intensified by the Revival. But the return which this nation has made to God for such wholly peculiar blessing and favour has been a movement against the truth of the Bible, and, as a natural consequence, a marked decline in our national recognition of God.

The infidel movement in Italy and France has been a recoil from the base superstitions and errors of the Church of Rome, but in Britain it has been a recoil from the teaching of Holy Scripture. And while during the last half century great

leaders of thought and action in literature and science, and in professional and public life, have borne witness to the faith, our divinity schools and most of our theological colleges have been insidiously undermining the faith. And thus it has come about that

The Infidel Crusade in Britain

has been promoted and fostered by the churches of the Reformation. It is this that makes our national guilt second only to that of Germany. And well may we recall the words which God spoke by the mouth of Jeremiah in days of a similar apostasy in Israel: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so" (Jer. 5. 30, 31).

Here, then, is "the lesson." The Lord does not hold us responsible to reform the churches or the colleges. But He looks to us to be faithful in the midst of prevailing unfaithfulness. His words to "the seven churches," words of counsel, and rebuke, and warning, are given for our encouragement and guidance in days like these. "To him that overcometh" is the note that vibrates through them all—*individual* faithfulness. But let us study them with mind and heart in subjection to the spirit that pervades them, lest their warnings and promises should foster natural pride instead of spiritual grace.

Vital Lesson from the War.

By J. C. M. DAWSON, B.A., Belfast.

1. **Man's Incurable Depravity.** The Germans have boasted of their civilisation and culture. They are highly educated; their progress in science has been very marked. Nevertheless, during the present war they have endeavoured to terrorise the inhabitants of the districts they have conquered by the most cruel and brutal behaviour. They have committed the foulest crimes, given free rein to their lusts, and committed deeds too abominable to place on record. These were not isolated

acts, but the outcome of a deliberately arranged programme. What does this prove? That civilisation, refinement, education, and scientific knowledge cannot improve man; that his nature is thoroughly corrupt, or, to express it in the words of our Lord, "Ye must be born again" (John 3. 7).

Already the wrath of man, as exhibited in this awful war, has been the instrument in causing many to consider their latter end and to

Turn to Christ for Salvation,

thus bringing much praise to our God. If the lesson from the war, indicated above, viz., man's entire depravity and consequent inability to fit himself for God's presence, were grasped by people generally, surely we would have every reason to expect a large ingathering of souls as the outcome of this unparalleled conflict.

"Who Teacheth Like Him?"

By ADA R. HABERSHON, London.

SOME of the lessons of this terrible year through which we have just passed seem so clear that they must have been evident to all. They are:

For the World.

1. That *man is not getting better*, that civilisation has not improved the human heart. Science without God leads to "many inventions," as it did before the flood among the descendants of Cain, but does not make man nobler nor bring him nearer to God. Surely we shall not hear any more of the theory that by the progress of science, and the spread of the Gospel the world is improving.

2. That the *denial of all Bible teaching undermines even human systems of equity, morality, and honour*, e.g., Elisha knew that even the son of the wicked Ahab would never dream of such a thing as ill-treating prisoners of war (2 Kings 6. 22). Thus the standard of honour in Germany in A.D. 1915 is far lower than in the worst days of Israel's history, 893 B.C.

3. Many thinking men and women must have been led to see that *this is a direct outcome of the teaching of "Higher Criticism,"* e.g., the theory that God is on the side of might can only be arrived at by setting aside the authority of the Old Testament which so clearly proves that God is on His own side, and that is very often with those who have no strength.

For the Lord's People

there have been many precious lessons, of which the most prominent are:

1. Fresh views have been given of the *need and of the power of the Word of God.*

(1) We have had solemn warnings as to the importance of keeping very closely to its teaching, and of giving it its rightful place of divine authority. We have seen that when men begin to tamper with it, it is impossible to say where they will end.

(2) We have seen its power in winning souls to Himself and in meeting the need of men's hearts in times of deepest distress.

Everything has been on an enormous scale in this war, and it is one of the brightest features of the year that has passed that the distribution of the Scriptures has been on an enormous scale also. Never have there been such openings for scattering the seed.

Surely we may take courage from this evidence of God's blessing. (3) We have proved its power to comfort and encourage our hearts in days of trouble, danger, and alarm. Mr. Spurgeon said: "Never was there a lock of soul trouble but there was a key to open it in the Word of God." We have been finding out how well the keys have fitted.

2. We have had *fresh experiences of the comfort of prayer.* Have we not often asked ourselves during the past dark days:

"How do people live who have not learned to pray?" We believe that of many it has been recorded in Heaven for the first time: "Behold, he prayeth." And as God's people more and more understand their privilege as intercessors, surely we may look for more manifestations of the power of prayer.

3. The "Blessed Hope" has become more precious to many, and we have *fresh*

encouragement to believe in the nearness of the Lord's Coming. Those of us who have long been watching the signs of the times believe more than ever that He may return for His own at any moment. We see events hurrying on to the fulfilment of those prophecies which relate to the days after He has come to the air to receive us to Himself, and therefore we believe that His coming for His Church must be very near. It may be that one object of all these sorrows is to shake us loose from earth, and to prepare us for the rallying Cry that may so soon sound.

To be followed by

"The Key to the Problem," - - - Geo. F. Trench, B.A.
 "The King of Nations," - - - Wm. Hoste, B.A.
 "Britain Brought to her Knees," - - - Wm. Shaw.

God's Purposes.

GOD'S purposes are working out,
 Child of His love be strong!
 Thy Father guides the universe,
 Its course can ne'er go wrong.

God's purposes are working out
 In your short life and mine;
 He wants to purify our hearts,
 That so our light may shine.

When Aaron daily oil supplied,
 He, too, with snuffers keen
 Cut off all refuse from each lamp,
 And made it pure and clean.

Shall we rebel if our High Priest,
 In His unerring skill,
 Sees fit our idols to remove
 That we may learn His will?

That His own love may fill our hearts,
 Himself our Treasure be,
 Our all in all while life shall last,
 And through Eternity.

Sweet thought, that while this noisome
 wick

Was sharply cut anew,
 The fragrant incense round it rose
 And hid it all from view.

He wounds, but only then to heal,
 Our griefs He feels above;
 Those strokes the future will reveal
 As marks of faithful love. J. L. W.

Israel.

By ALEX. STEWART, Glasgow.

1. The Scriptures.

IF the question be put: "By whom was the Bible written?" The answer is: "It was written by Jews." If it be further asked: "What is the main subject of the Bible?" the answer is: "The main subject of the Bible is the Jewish people." Briefly stated, it is a Book written by Jews about Jews. There is much in the Book which relates to the other nations of the earth, and there is teaching in it concerning the Church of God, but the great bulk of the Book relates to the Nation of Israel. It is the divinely inspired record of the history of that people. It treats also of their present condition, and it is largely composed of prophecies in which their future is predicted. It follows that if any one would understand the Bible he must become acquainted with what it says concerning the Nation of Israel.

The Bible is not a collection of precepts and exhortations, though it contains many precepts and many exhortations; neither is it a code of doctrines, though it contains doctrine. It does not consist of unrelated parts having no connection, or only a thread of connection, with each other. It is a Book in which the purpose of God regarding this world and the men who inhabit it is revealed, and in which the working out of that purpose is set forth in order. It is a symmetrical Book. And it answers the questions often asked by men, but which, apart from its teaching, men cannot solve: "Whence do I come?" "Why am I here?" "Whither am I going?"

2. Creation.

The Book begins with these words: "In the beginning God created the Heaven and the earth," from which two things appear. First, that in the beginning God already was, and, secondly, that He was not otiose but active.

How do we know that God created the Heaven and the earth? That question is answered in the eleventh chapter of

Hebrews in these words: "Through faith we understand that the worlds were framed by the Word of God, so that things that are seen were not made of things that do appear." Observe, it is not said that we understand first, and then believe. Faith is put in the first place, as it must always be put, and through faith comes understanding. Without faith we do not understand, and cannot understand.

If we believe this opening statement of the Book there is nothing subsequently recorded in it which can stagger our faith. The miracles present no difficulty to him who believes that in the beginning God created the Heaven and the earth. Many miracles have been wrought since the world began upon the bodies of living men, and men who have died have been raised from the dead, but it is not a greater miracle to heal the diseased body or to raise the body upon which death has passed than it was to create that body at the first.

God acted. He brought the world into being and into order, and He created man upon it. Then came the fall of man from his first estate. The world became corrupt and full of violence, words which express on the one hand the softer, and on the other the sterner forms of vice by which the world is still characterised. God in consequence brought upon the world the judgment of the Flood and made a new beginning. God makes new beginnings. He created Adam, that was the beginning of the race. He made a new beginning with Noah after the Flood, that was the beginning of the world as it now exists. He made another beginning with Abraham, that was the beginning of the nation of Israel, of which this paper treats.

3. The Nations.

When the earth had been peopled again after the Flood, we read of the division of its inhabitants into nations. In the tenth chapter of Genesis the generations of the sons of Noah are specified, and the chapter ends with these words: "These are the families of the sons of Noah after their generations in their nations, and by

these were the nations divided in the earth after the Flood."

God deals with nations, with families, and with individuals. Each of these has a separate existence before Him, and of each He takes account. At the time of the exodus the nation of Egypt was judged in its firstborn. Canaan, when the children of Israel entered it, was judged in the destruction of its inhabitants. Nations at large will be judged in the day of reckoning which is approaching. Families are judged or blessed according to their conduct. Eli was smitten in his sons. David was told that the sword should never depart from his house because of his sin. When the ark was carried into the house of Obed-edom the Gittite the blessing of God went with it, for we are told in the thirteenth chapter of first Chronicles, which records the incident, that "the Lord blessed the house of Obed-edom and all that he had." Let Christians heed the teaching of the Bible as to the family.

4. Abraham.

After the nations had fallen away and had become idolaters, God in His grace called out an individual, Abraham, and of him He afterwards made a nation, the nation of Israel. That nation was, and is, the people of God, and it is distinct and separate from all the other nations. It is of that nation that the Bible so largely speaks, and if we are to understand the Bible we must become acquainted with its history. It was manifested as a nation at the exodus from Egypt under Moses, and a nation it has since continued to be, and must so continue till the purposes of God regarding it have been fulfilled.

THE Editor desires to return thanks to all who have kindly helped to make *The Witness* more widely known, resulting in a considerable increase in circulation. It is his purpose to continue a vigorous and definite testimony to the Faith, so that friends in distant lands may have every confidence in ordering for 1916.

The numbers for Jan., Feb., Mch., and June, 1915, are sold out and still wanted. Any friends returning spare copies with name and address noted thereon will have papers of equal value returned. Help in this respect will be valued.

The Coming Revival of the Roman Empire.

I. From the Geographical Standpoint.

By W. E. VINE, M.A., Bath.

THE coming revival of the Roman Empire will for our present purpose be best considered from the geographical, political, and religious standpoints.

Geographical Considerations.

Any forecast of the exact delimitations of the ten kingdoms constituting the reconstructed Empire must necessarily be largely conjectural. That their aggregate area will precisely conform to that of the ancient Roman Empire does not necessarily follow from the fact of its revival, and cannot be definitely concluded from Scripture. An extension of the territories of the Empire in its resuscitated form would be quite consistent with the retention of its identity. Moreover, if Roman imperialism may be considered to have continued in the hands of Teutonic monarchs after the fall of the western part of the Empire in 476, if, for instance, Charles the Great, of whom we have spoken (p. 111), ruled as a Roman Emperor, despite the passing away of the actual Empire itself, then the dominions which were under the rule of these later monarchs may yet be found incorporated in the Empire, and so form parts of the ten kingdoms. In that case Germany and Holland would be included. Possibly, too, the Empire will embrace all the territories which belonged to the three which preceded it, the Grecian, Medo-Persian, and Chaldean. Certainly when the stone fell on the toes of the image, the whole image, representing these former three as well as the fourth, was demolished. Suggestive also in this respect is the fact that the beast in the vision recorded in Revelation 13. 2 was possessed of features of the leopard, the bear, and the lion, the same beasts which represented in Daniel's vision the Grecian, Medo-Persian, and Chaldean kingdoms (Dan. 7. 4-6), the order in Revelation 13 being inverted. While political characteristics are doubtless chiefly in view in these symbols, there may at the same time be an indication of the

eventual incorporation of the first three empires in the fourth. It must be remembered, too, that the authority of the federal head of the ten kingdoms is to be world-wide: "There was given to him authority over every tribe and people and tongue and nation" (Rev. 13. 7). It is probable, therefore, that while the ten kingdoms will occupy a well defined area, their dependencies and the countries which are allied with them will embrace practically the remainder of the world.

If, on the other hand, the Roman Empire is to be reconstructed in exact conformity territorially with its ancient boundaries—such a reconstruction is, of course, not inconceivable—we must consider what period of the conquests of the ancient Empire to take, whether under the first emperor, Augustus, or during the Apostolic Age, or later. We may, perhaps, be helped by the facts already mentioned, that prophecy relating to Gentile dominion is focussed upon the Jews and Palestine, and has especially in view the presence of the nation in their land. Now, shortly after their overthrow, in A.D. 70, their national recognition as possessors of the land ceased. This period, moreover, corresponds broadly to the close of the Apostolic Age.

A Review of the Ancient Territories.

We will therefore now review the limits of the Empire and of some of its provinces at that time, noticing certain circumstances of past and present history suggestive of future issues. In doing so we are not predicting that the boundaries of the revived Empire will be those of the ancient.

Commencing with North Africa, it will be observed, on referring to the map, that practically the same strip of territory which belonged to the Roman Empire in the times of the apostles has passed directly under the government of countries which were themselves then within the Empire. For Spain rules over Morocco, France over

Algeria and Tunis, Italy recently seized Tripoli, and Britain has, since the intervention of Turkey in the great European War, definitely annexed Egypt. It seems not a little significant that no country which was outside the limits of the Empire at the time under consideration has been permitted by God to annex these North African territories since the Saracens and the Turks were dispossessed of them.

Passing now to Asia, the territory which belonged to Rome in the first century (the map on p. 29 represents the Empire at a later date) is approximately what remained to Turkey immediately prior to the present war. Mesopotamia and most of Armenia were included. The war has already seen Turkey dispossessed of portions of these. The downfall of the Turkish Empire would almost certainly involve territorial rearrangements of deepest import in the light of prophecy, especially as regards Palestine.

Divisions of the Greek Empire: A Possible Renewal.

The 8th chapter of Daniel apparently indicates that the Asiatic territories of the Empire will be divided much as they were under the Greeks after the death of Alexander the Great. He was obviously symbolised by the great horn (v. 22). The four horns which came up in its place (v. 8) are clearly, too, the four generals who succeeded Alexander, and among whom his dominions were divided, Cassander ruling over Macedonia and Greece, Lysimachus over part of Asia Minor and Thrace (the extent of the latter province was almost exactly what now belongs to Turkey in Europe), Seleucus over most of Syria, Palestine, Mesopotamia, and the east, and Ptolemy over Egypt. Next follows a prediction carrying us to events which are evidently yet future. It is said, for instance, that these events will take place "in the latter time of their kingdom (not, it will be observed, in the time of the four kings themselves who succeeded Alexander, but of the kingdoms over which they ruled), when the transgressors

are come to the full" (v. 23). The expressions in this chapter, "the time of the end" (v. 17), "the latter time of the indignation," "the appointed time of the end" (v. 19), and "the latter time of their kingdom" (v. 23), all point to a period still future, namely, to the close of the present age. Again, in reference to the "king of fierce countenance," while much of the prophecy can be applied to Antiochus Epiphanes in the second century B.C., yet no man has hitherto arisen whose character and acts have been precisely those related in verses 9-12 and 23-25. We may also compare what is said of "the transgression that maketh desolate" (v. 13) with the Lord's prophecy concerning the abomination of desolation (Matt. 24. 15-22), a prophecy which also manifestly awaits fulfilment.

Possibly, therefore, these Asiatic territories will be similarly divided in the coming time.

In regard to the first of the above-mentioned four divisions, the recent extension of Greece to include the ancient province of Macedonia is remarkable. This was an outcome of the Balkan War of 1912. The boundaries of Greece are now approximately what they were under Cassander in the time of the Grecian Empire, what they were also later as the provinces of Macedonia and Achaia in the Roman Empire. There has lately, therefore, been a significant reversion to ancient conditions in this respect.

Other European Territories.

Coming now to the dual-monarchy of Austria-Hungary, reference to a map of the Roman Empire in the Apostolic Age will show that what are now Hungary, Transylvania, Bessarabia, and other states of the present monarchy were without the Roman boundaries, while Pannonia, or what is now Austria west of the Danube, was within; even when in the next century Dačia (now Transylvania, Bessarabia, &c.) was annexed, the two parts of the present dual kingdom were separate. The separation of Hungary from Austria has for

a considerable time been a practical question of European politics. Possibly the division may be effected as a result of the present war.

The northern and north-eastern boundaries of Italy embraced the Trentino and the peninsula of Istria. Noticeable, therefore, are the present efforts of Italy to acquire these very districts, efforts which seem likely to achieve success. Roman states north of Italy covered what are now Baden, Wurtemberg, Luxemburg, and a large part of Bavaria. The possibility of an eventual severance of these from Prussian domination has been much discussed of late. The Rhenish provinces of Alsace and Lorraine, originally portions of the Roman province of Gallia (now France), were snatched from France by Germany in the Franco-Prussian war of 1870-71. Their recovery is a supreme object of the efforts of the French in the present war.

The British Empire.

As to Britain, at the time under consideration the greater part of the island was definitely included in the Roman Empire. Ireland and most of Scotland were never conquered by the Romans. Should Britain form one of the ten kingdoms, there is nothing to show that Ireland or any other part of the British Empire must of necessity be absolutely separated from it. Self-government may yet be possessed by those territories which have not yet received it, and it is significant that Ireland has now practically obtained it. That the lands which are linked with Britain as dependencies, or as in possession of self-government, should remain as integral parts of the Empire is but consistent with the coming world-wide authority of the potentate who will be the federal head of the ten kingdoms. And that each state in the British Empire should have its own local government is, on the other hand, consistent with the establishment of a closer and complete confederacy of ten kingdoms, the area of which may correspond largely to that of the ancient Roman Empire. In contrast to the self-govern-

ment of the other countries of the world at the coming period, the ten united kingdoms will eventually be absolutely under the control of the 'final emperor just mentioned, for the ten kings over these states, who receive authority as kings with him, will be of one mind to give their power and authority and their kingdom to him' (Rev. 17. 12, 13, 17).

What has been said of the British Empire may be true also of others of the ten kingdoms which have colonies or dependencies, and thus, while the ten kingdoms will themselves constitute an Empire, their alliances and treaties with other countries of the world will apparently involve an extension of the authority of the controlling despot "over every tribe and people and tongue and nation" (Rev. 13. 7). If, for instance, the United States of America were at that time in alliance with Britain (quite a possible contingency), their joint influence would probably extend to the whole of the American continents, which would thereby acknowledge his authority.

We may observe, too, the way in which the continent of Africa has come under certain European influences in modern times. The mention of this is simply suggestive. That the Scripture will be absolutely fulfilled is beyond doubt; the exact mode of its accomplishment is known to God.

(To be followed by (2) the Political and (3) the Religious Standpoints).

Suggestive Topics.

For Bible Students and Christian Workers.

GOD'S "SERVANT" IN ISAIAH.

1. Responsible Israel, Isa. 42. 19; 43. 10
2. Christ, - Isa. 42. 1; 49. 5; 50. 10
3. The remnant by-and-by,
Isa. 44. 1, 21; 65. 13 W. W. F.

THINGS ACCEPTABLE TO GOD.

1. Presented body, - - Rom. 12. 1
2. Prayerful life, - - 1 Tim. 2. 3
3. Praises offered, - - 1 Peter 2. 5
4. Persecution endured, - 1 Peter 2. 20
5. Portion given, - - Phil. 4. 18
6. Piety at home, - - 1 Tim. 5. 4

W. J. M.

CORRESPONDENCE.

Among War Prisoners in Holland.

To the Editor of THE WITNESS.

As you are aware, I did my utmost to obtain permission to visit the soldiers at Havre and Rouen, France, but for military reasons I was not allowed to enter the "army zone." It was suggested by friends that I might visit the British Internment Camp in this city. I left Tilbury on 20th July, and arrived at Rotterdam the same day. That evening I took the electric car to The Hague, which is but a short run from Rotterdam. Whilst there I saw

The Palace of Peace,

the gift of Mr. Andrew Carnegie. It is certainly a splendid edifice, and must have cost a large sum of money. "Of what use is it at present?" I asked myself. Another has said that, "The Palace has a library of 75,000 volumes. All known cases of arbitration have been codified, and an international committee of eminent statesmen formed; and a body of permanent judges, eminent jurists, sit at The Hague for international arbitration. All nations have conspired in the erection of this magnificent palace."

The same writer asks: "But what is this peace worth, seeing that five of the monarchs and presidents whose pictures hang upon its walls have been assassinated since the palace was built?"

On Wednesday I left Rotterdam for Bussum, and was the guest of Mr. Peter Wilson. He kindly took me to one of the camps where there are 14,000 Belgian soldiers interned. At the Camp at Harderwick Mr. J. Hunter (from Switzerland) is at present labouring among the troops, and is much encouraged. Mr. Wilson accompanied me on Saturday to Groningen. The British Camp is composed of

Fifteen Hundred Bluejackets,

forming part of a Naval Division that was sent from Britain to relieve the Belgians at the siege of Antwerp. The men are very well cared for, and looked after in every respect. Their huts are well built, airy and roomy, there is abundant space for recreation, and the men have a great deal of liberty.

The Chaplain of the Camp is the Church of England clergyman from Rotterdam. Another clergyman assists him. Among those interned there are 111 Gaelic-speaking Highlanders, in addition to many "Lowland" Scots. The Government has secured the services of a Free Church minister ("Wee Free") from Ness, in the island of Lewis.

Mr. M'Dougall is indefatigable in his efforts to benefit those under his care. In addition to preaching and prayer meetings, he has navigation, singing, and Hebrew classes—all in the Gaelic language. The Dutch Commandant recently paid a high tribute to the Gaels when he said: "These Scotsmen have a greater influence for

good on the Camp than all others." Mr. M'Dougall kindly allowed me to have my meetings at hours on several nights that were his. I have

Four Gospel Meetings Nightly

in the Camp, in addition to several Dutch meetings in a hall in the city. Many of the Highlanders attend our meetings regularly. I have seen as many as fifty to sixty of them at a week night service. There are also some fine young Englishmen that attend who know the Lord. A young Scotsman from Cullen who is active and energetic tells me that he was saved at Deal during the time he was in training there. Last night an Englishman told me that he was saved through a lady who laboured among the men for months but is at present in England.

The room, or hall, in which all meetings are held in the Camp will soon be insufficient for the various classes and meetings. The importance of individual personal effort has been abundantly exemplified here. I have been enabled to have personal conversation with numbers of the men and have distributed quantities of tracts, booklets, books, and Gospels. I hope to visit one of the Belgian Camps ere I return home.

I would ask the prayers of readers of *The Witness* for the British and Belgians interned in the Dutch Camps. ALEX. MARSHALL.

Groningen, Holland, 14th August, 1915.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

A Pressing Problem.

QUESTION 674.—Does Scripture give any guidance as to whether one "put away" (1 Cor. 5. 11) may be (1) engaged as employée by or (2) retained in the employment of one in Church fellowship?

(The correspondence concerning this question indicates clearly that it is a pressing problem in many parts. Hence we add two more answers from different lands and a closing one from a veteran in the faith.—Ed.)

Ans. G.—The thought in the mind of the one asking the question is seemingly whether he would be a partaker in other men's sins by engaging or retaining as a servant one "put away" according to 1 Corinthians 5. 11.

Would not the nature of the offence for which the brother was "put away" affect the decision of the Christian employer? And would not the nature of the employment in which the erring one had been engaged, or was about to be engaged for, also affect the decision?

Thus, in Central Africa no missionary would continue to employ

As a School Teacher

one who had been "put away" for, say, fornication or idolatry. Yet I think the man might be en-

gaged as gardener, water-carrier, sawyer, &c., without any objection, and, so far as I know, this obtains on the stations I have personally served at. Employed thus, I cannot see how we who engage such a man could be accused of being partakers in his sin. GEO. W. SIM (Kaleba).

Ans. H.—1. Cases of this kind are not nearly so general as might be supposed. We have never had such a case in Portugal where one "put away" was in the employ of some other brother connected with the meeting.

2. It would all depend upon the nature of the sin for which the erring one were "put away." Were it for theft, no employer would wish to keep a dishonest person in his employ.

3. In a case of what is generally called "immorality," the Scripture injunction is, "not to company with," and "with such an one, no not to eat" (1 Cor. 5. 9, 11). Now, would the employment of such a one in ordinary business be disobeying either of these injunctions? Surely not. May God give us grace never to forget that the aim of all discipline is *restoration*. We must be careful and not fall into the ways of the world and

Become Boycotters.

And yet if the sin, instead of being "a fall," were a habitual thing, it is difficult to see how any Christian would like either to keep such a person in his employment or to engage him, seeing the man has no character to recommend him.

4. It is impossible to legislate or dictate as to what should be done in such cases, and we are therefore compelled to cast all back upon God for guidance in each case. The Scriptures are silent so far as any definite instructions are concerned, and where God has not spoken surely we need to be very careful and not say too much.

CHAS. A. SWAN (Lisbon).

Ans. I.—It is assumed that a believer has been "put away," and therefore that all minor efforts to bring about confession and repentance have failed. He or she is consequently to be treated, according to Matthew 18. 17, "as a heathen man and a publican," with whom a Pharisee would not eat (see Matt. 9. 11), or as 1 Corinthians 5. 10, 11 teaches one with whom we cannot have as much intercourse as with the unsaved, "no, not to eat."

Do not both Scriptures suggest personal contact or fellowship of a more intimate character than would in some cases result from being engaged or retained as an employee? Each case would need to be considered on its own merits, and whatever the conclusions decided on the *motive* must be always love for the erring one and

The Object Restoration,

"lest Satan should get an advantage" (2 Cor. 2. 11).

We suffer much, I judge, from laxity on the one hand and for undue severity on the other.

I can never forget the first time I witnessed the right hand refused by a most gracious elderly

servant of Christ to a young brother just excluded from an assembly for serious and persistent misconduct. I felt as if I had been the transgressor, though I agreed with the wisdom exercised. Yet in other cases I have known much harm occasioned by misdirected sympathy on the part of well-meaning Christians guided by sentiment, not by obedience to God's plain commands. DR. J. A. OWLES.

Substitution—For Whom?

QUESTION 675.—Do Romans 5. 6, 8 and 1 Corinthians 15. 3 imply substitution?

Ans.—"Substitution" is a theological term, it does not occur in Scripture, neither is any equivalent term found there. Whether Christ in His Death is presented in N.T. as a 'substitute' for those who believe on Him is a matter of deduction, it is not so stated. The preposition that conveys the substitutory, or vicarious, sense is *anti*, translated "in the room of" in Matthew 2. 22, but 5. 38 could not be read, 'an eye as a substitute for an eye', neither was the shekel given 'instead of' Peter, 17. 27. In Luke 11. 11 'instead of' is more nearly the idea, but this is certainly unusual in N.T., there does not seem to be another place in which it is found. *Anti* "is the preposition of equivalence, denoting a price paid, or a balance made, as on the scales" (*Notes on Thessalonians*, by W. E. Vine and the present writer, p. 185, see also p. 170 where the four prepositions used in N.T. to express the relation between the Death of Christ and the salvation of men are dealt with). Hebrews 12. 16 is a typical case, one in which the meaning of *anti* is clear. *Anti* is only found twice in connection with the Death of Christ, however, Matthew 20. 28, Mark 10. 45, and in these places the idea is that of equivalence rather than of substitution. The same is true of 1 Timothy 2. 6, where "ransom" is *antituton*, a corresponding price, and "for" translates *huper*, 'in behalf of'. In Romans 6. 5, 8, 1 Corinthians 15. 3 the preposition is *huper*, it would do violence to the word to give either the meaning 'as a substitute for', or 'as an equivalent for' in these passages. 1 Peter 2. 24, "Who His own self bare our sins in His Body upon the tree" is perhaps not altogether incapable of the idea of substitution, but of course much will depend on the definition of the word. However it may be understood, it seems quite clear that there is no simple sense in which it could be said that Christ in His Death was a substitute for sinners, certainly Scripture has nothing to countenance such teaching. How much better it is to "hold the pattern of sound words"; theological terms, though some of them may serve a good purpose on occasion, lend themselves to polemics, and are fruitful in "disputes of words, whereof cometh envy, strife, railing, evil surmisings, wranglings" (2 Tim. 1. 13, 1 Tim. 6. 4, 5), which things war against the soul. C. F. HOGG.

A Journey Round the War Zone.

Mr. E. H. Broadbent and Mr. J. W. Wiles have just returned from a journey through France, Switzerland, Italy, Greece, Serbia, Bulgaria, Roumania, Russia, and back by Sweden, Norway, and the North Sea. They have been greatly helped in what they set out to do. The increasing stringency of military law made the difficulties greater as they went on, and we doubt if the journey could have been undertaken even a little later. Mr. Broadbent's resume of the tour, given underneath, should draw forth much prayer, as well as continued practical fellowship with suffering members of the "one Body."—ED.

NEW S of the needs in which the war has involved believers, in common with so many others in eastern Europe, has led some of the Lord's people in the British Isles and elsewhere to contribute something for their relief. It could hardly have been otherwise. Common humanity would suggest it, and for those who have, in addition to this, the example of their Lord and the teaching of His Word before them, it would not be possible to see their brethren in deep distress and not open the hand to help.

Visiting the Lands of War.

The distribution of these gifts has necessitated a journey round the war area, as a result of which all that had been given has been and is being distributed without any deduction for expenses or any other matters. Arrangements have also been made in order that what has come in since, and what may yet be given, will also reach the need for which it is intended. Accounts of the receipts and disbursements are kept and are available.

Serbia and Russia, especially Poland, were the countries most in view.

Noble Work in Serbia.

In Serbia the work was greatly facilitated by the many friends in all classes of the nation gained by the tact and devotion of Mr. and Mrs. Wiles during all their sojourn in that country. The presence of Mr. Wiles, who took part in the whole journey, opened all doors. The amount distributed there was not large, for much help is given from the funds so generously supplied by the British public generally and from other sources.

Also, although the distress in Serbia has been appalling, yet that nation of hardy, resourceful farmers recovers from the severest blows with a rapidity which would seem inconceivable to those who only know our highly organised, artificial, industrial countries. It was, however, good to be able to give help in some cases. Mr. Gaskin and Mr. E. Collins, from assemblies in Birmingham and London respectively, were doing good work in a large hospital in Skopje, and Miss Mortimer, from Diss, in Norfolk, was on her way to help in another. The different Red Cross and

Sanitary Expeditions have done work of inestimable value. Doctors and nurses have laid down their lives in the fight against disease. This has made the British very popular in Serbia. Lady Paget, the devoted leader of one of the best of the Red Cross Expeditions, must be one of the most popular persons in the country.

We found a party of young Americans, keen and well equipped, with a few hundred ragged Serbian soldiers on a little hillock, at the foot of which ran a stream. They were washing these soldiers, rubbing them down with kerosene, disinfecting the rags that were all that was left of their uniforms, and turning them out clean. The connection between dirt and disease must have been deeply impressed on the nation.

The Sorrows of Poland.

are beyond all description. Again and again it has been devastated by armies possessed of means of destruction such as were never known before. Some of the believers we know escaped from Warsaw just before its fall and are now in Russia. The majority, however, could not get away and are now for the time being beyond our reach. Help is being carefully administered to all who can be reached.

Advantage has been taken of the present crisis, by some who are opposed to the Gospel, to bring false accusations against some of the Russian believers, whom their enemies describe as Dissenters and Sectaries. The result has been the exile, under cruel circumstances, of some forty persons, elder brethren in assemblies, ministers of Baptist congregations, and such-like, to a remote part of Siberia. Their families are left unprovided for, and they themselves receive so little as to be dependent in some measure on what can be sent to them. This charge comes upon Russian Christians at a time when they are unable to meet it, as so many of them are serving in the army. Here help was especially valued.

The Spirit of Suffering Russians.

So as not to embarrass their Government in a time of crisis these brethren are refraining from making any protest against their treatment, feeling that their rulers should be left free for the great task of driving out the enemy, and that private wrongs may well be borne patiently until that is accomplished. Then it is hoped that there will be redress, and also a larger measure of liberty of conscience than has usually prevailed heretofore. In the meantime two of these exiles have died, and the others suffer great privations.

The material aid ministered to many at this time is not only valuable in itself, but gives force also to the Word ministered, showing that what is spiritual is also practical, and bonds of communion in Christ are strengthened in a way that would be hardly possible in quieter times.

19th August, 1915.

E. H. BROADBENT.

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Gal. 5. 11 (*contd.*). In some O.T. passages warnings are given against things that affect adversely the spiritual welfare of men, that, in the language of 1 Pet. 2. 11, "war against the soul". Recognition of, or acquiescence in, or association with the idolatries of the Canaanites would cause their gods to become a stumblingblock, *proskomma*, to the Israelites, Exod. 23. 33, cp. Hosea 4. 17. "Ephraim partaking with idols hath laid stumblingblocks (*skandalon*) in his own path" See also Prov. 16. 18, "a haughty spirit (becomes) a stumblingblock", *proskopē*, i.e., to oneself. In each case the reference is to LXX. **of the cross**—*stauros*, a stake, a pole, to which criminals were nailed and left until death ensued. To this form of capital punishment peculiar ignominy attached, it was reserved for slaves and for malefactors of the lowest type; see at 3. 13, above.

Besides its literal meaning, *stauros* is also in N.T. used in metonymy as under:
a, of things from which, though not in themselves evil, men recoil, and which they naturally endeavour to shun, but which are appointed by God for the discipline of the spirit, and as such are to be accepted by the believer. This meaning is found only in the words of the Lord Jesus Who Himself submitted to such things daily, and Who knew that He would "lay down His life" of His own deliberate choice, the preordained instrument of His Death providing the figure under which He urges upon all who name His Name the life of self-renunciation in which He set them an example, Luke 9. 23;

b, the instrument of the Death of Christ is put for the Death itself, 6. 14, below;

c, and for the purpose of that Death as at once confirming the universal condemnation of men (inasmuch as Christ Himself came under it when "He bare our sins in His own Body on the Tree", 1 Pet. 2. 24) and providing a way of escape therefrom (inasmuch as in bearing our sins He put them away, Heb. 9. 26), 1 Cor. 1. 17, Eph. 2. 16.

been done away.—*katargeō*, see at v. 4, above (and for analysis of N.T. occurrences see *Thessalonians*, p. 262).

The real ground of the persecution of Paul and those associated with him was, of course, that the abrogation of circumcision effectually broke down the religious monopoly which the Jews claimed for themselves under the old covenant. But if the death of Christ did not render circumcision nugatory, and if Paul still insisted on circumcision, then he also maintained that monopoly. Why then persecute him, as undoubtedly they were still doing? It was absurd; they could not have it both ways; either he still preached circumcision and was no longer persecuted, or if he was persecuted it was because he opposed circumcision, and in so doing denied to the Jews a monopoly of the favour of God.

The conclusion is plainly inconsistent with the facts; he was still persecuted, and for preaching "the Word of the Cross" 1 Cor. 1. 18 (see *Thessalonians*, p. 39); his gospel had not changed; there was no more ground in fact for this calumny of the Judaizers than there was basis in Scripture for their teaching.

v. 12. **I would that**—*ophelon*, an exclamation which here and in 1 Cor. 4. 8, Rev. 3. 15 would have been more effectively rendered without "I", as in 2 Cor. 11. 1.||

they which unsettle you—*anastatoō*, 'to upset', as Paul and his companions were said to 'turn the civilized world upside down', Acts 17. 6; in Acts 21. 38 it is rendered "stirred up to sedition".||

The continuous tense is used, 'those who are unsettling you'.

would even cut themselves off.—*apokoptō*, to amputate, as a hand or foot. Mark 9. 43, 45, or an ear, John 18. 10, 26; to divide, to sever, as a rope, Acts 27. 32. The Judaizers attempted to excommunicate the Galatian believers, 4. 17, the Apostle desired that they would excommunicate themselves, and so relieve the troubled churches of their presence altogether.||

v. 13. **For**—referring back to the statement of v. 1. Vv. 2-12 form a parenthesis of mingled warning and encouragement and indignant expostulation. Here the more directly practical section of the Ep. begins; the Apostle is about to show that the doctrines upon which he so strenuously insists are vitally related to the character and conduct that become confessions of Christ, and thus, incidentally, to dispose of the common objection that the doctrines of grace encourage license in behaviour, see Rom. 3. 7, 8, 6. 1.

ye, brethren, were called—as at v. 8, above. “Ye” is emphatic, apparently in order to bring home to them that this was not a merely academic discussion, that the truth for which the writer contended was of vital consequence, affecting each of them personally. Let them beware, then, lest the very purpose of God in their calling should be missed, and they themselves lose the blessing of the freedom that Christ had purchased for them, and that God intended them to enjoy.

for—*epi*, here=‘with a view to’ as in 1 Thess. 4. 17, where see note.

freedom;—*eleutheria*; slavery, established and regulated by law, was an integral element in the social fabric of the Apostle’s day. Provision was made, among other things, for the liberation of the slave, and this was affected by a legal fiction according to which he was purchased by a deity, Apollo or another; the purchase money was in fact provided by the slave who, as he had no legal standing, no civil rights, could not purchase himself. To meet this difficulty the sum appointed was paid into the temple treasury, whither master and slave proceeded. There the money was paid over, and a document drawn up and duly attested to the effect that so-and-so had been purchased by the deity at such a price; in some of these documents the same words that are used by the Apostle here, “for freedom”, *i. e.*, ‘with the object of setting him free’, were inserted. Henceforth the erstwhile slave is his own master, and may do ‘the things that he will’, nor may any

man thereafter bring him into bondage again inasmuch as, in theory at least, he is now the property of the god who purchased him.*

In N.T. men are declared to be in bondage, the Jews to law, 4. 3, above, Rom. 7. 1, the Gentiles to idols, 4. 8, above, 1 Cor. 12. 3, and all to sin, Rom. 6. 6, 17; therein, too, the way to freedom is declared in language which is largely that of the manumission from social slavery just described. The seed from which this conception of salvation as deliverance from bondage afterwards developed is found, however, in the words of the Lord Jesus, cp. Matt. 20. 28, “the Son of Man came . . . to give His life a ransom for many”, and Luke 21. 28, “your redemption draweth nigh”, and John 8. 36, “If . . . the Son shall make you free. (lit., free you), ye shall be free indeed”. Thus men are set at liberty by Christ, Who purchased them at a price, 1 Cor. 6. 20, 7. 23, which is His own Blood, Acts 20. 28, 1 Pet. 1. 17, 18, for He actually did at His own cost what the god did fictionally with money provided by the slave. Thus those who were in bondage to law, idols and sin, become the bondservants of Christ, of God and of righteousness, 1 Cor. 7. 22, Rom. 6. 18. 22. And he who thus becomes “the Lord’s free man” must beware lest he should submit to any other bondage, or lest he should be robbed of his liberty, 2. 4, 5. 1, above, Rom. 6. 12, 14, 1 Cor. 7. 23. Henceforth he may indeed, ‘do the things that he would’, v. 17, below, but being “under law to Christ”, 1 Cor. 9. 21, sealed and indwelt by the Holy Spirit, Eph. 1. 13, 14, and bearing “the fruit of the Spirit”, against which “there is no law”, vv. 22, 23, below, he makes it his aim “to be well-pleasing unto Him” Who set him free, 2 Cor. 5. 9. Thus it is that when a man is set free from the law through the death of Christ “the ordinance, or requirement, of the law” is nevertheless fulfilled in him inasmuch as he “walks” no longer “after the flesh, but after the Spirit”, Rom. 8. 4.

* Deissmann, “Light from the Ancient East”.

The Lessons of the War.

TOO much War! may be the exclamation of those who are content to rest at ease and see their fellows in the throes of battle-agony, bloodshed, and death. "TOO MUCH WAR" we can have if it be only a matter of strategy, defeats, victories, and the rearranging of the map of Europe. "TOO MUCH WAR" we cannot have if it be the stirring of heart and soul to earnest prayer-loving sympathy and definite spiritual help of the combatants of all nations. Such alone has been our aim in seeking help from accredited teachers concerning this unparalleled Crisis.

Facts Understated. That the appalling figures as to the millions of our fellowmen being led as "sheep to the slaughter" of the militarism of to-day were not overdrawn is confirmed by recent statistics. The British casualties during "12 months of war" were given in the House of Commons on Sept. 14 as 381,982. The newspapers of same date totalled the losses for the twelve months as follows: ALLIES, 3,597,000; GERMANS, 2,425,000; AUSTRIANS, 3,160,000; Turks, unknown. Instead of six millions, as suggested, there seems to be nearer

Ten Million Casualties. What this means is thus tersely expressed by the *Round Table*: "The most obvious, as it is the most awful, fact of the moment is that some 10,000,000 men are being deliberately killed or maimed a year, and that the civilised world regards the sacrifice, with its even greater toll of loss and suffering to those at home, as *necessary* and *justifiable*."

Christian "Slackers." Let those who will wrangle as to the right or wrong of war, the merits or demerits of one nation or another, the pros and cons of conscription, and such-like; leave Christian "slackers" to their "own Master" (Rom. 14. 4), but with one heart and one voice let all who love the Christ who died, and the souls for whom He died, plead with God for abundant blessing upon the millions of

Testaments and portions of His own Word, and the tens of millions of Gospel messages in the knapsacks of men facing death and being ushered into Eternity.

"Men, and still more men." Never was there such an opportunity of reaching MEN with the Truth, and never such a call for "the effectual, fervent prayer of the righteous" which "availeth much" (James 5. 16). If the *saved* are not enthused, how can the *unsaved* be blamed for lack of interest?

A Voice from France, printed on page 160, indicates the effect of the War on the minds of thinking men, not only in infidel France, but in other lands where the Voice of God is being heard in an unexpected manner. More prayer would deepen and intensify this impression. Shall it be withheld, given niggardly, as hitherto, or, in view of the urgency of "the King's business which requireth haste" (1 Sam. 21. 8), and in the light of the "one Lord" who is coming quickly and His reward with Him (Rev. 22. 12), shall prayer be made without ceasing of the Church?

Cause and Effect. In our last number Sir Robert Matheson and J. C. M. Dawson pointed out the verification of man's utter ruin and the only hope, "the Gospel of God." Sir Robert Anderson drew attention to the fact that Britain had risen on the forces of Reformation, yet apostatised therefrom. Walter Scott emphasised the fact of GOD behind all the upheaval, and to whom the Nations must account. Miss Habershon urged the need of better acquaintance with the Scriptures, more power in prayer, and a more certain sound concerning "that Blessed Hope."

In the current number Geo. F. Trench draws helpful lessons from the last days of a *past* dispensation, suitable to the special needs of to-day. Wm. Hoste deals pertinently with the *present* problem of the War, and Wm. Shaw communitates with the hope of the *future* for Individual, Church, or Nation. HYP.

The Key to the Problem of the Hour.

By GEO. F. TRENCH, B.A.,

Author of "After the Thousand Years," &c.

TO the momentous question: "What is God doing?" Dr. A. T. Schofield answers: "We do not know." But while this is ever true as to *detail* in all human affairs, Scripture does not leave us so wholly in the dark as to the great *principles* of His Rule.

Take the short prophecy of Habakkuk for an example of the teaching to be found in all the prophets.

Chapter 1 (verses 2 to 4) sets forth briefly the grievous state of morals in Israel. Verses 5 to 10 announce the coming of the Chaldeans, "that bitter and hasty nation, which shall march through the breadth of the land," even as the Germans have marched through Belgium and France. And then in reply, as it were, to the question:

"What is God Doing?"

the prophet exclaims: "O Lord, Thou hast ordained them for judgment; and, O mighty God, Thou hast established them for correction." And yet he says: "We shall not die" but live (v. 12).

This is the key to the problem of the hour. God is employing the enemy's great power for the rebuke, chastisement, and correction of these two nations, whose character we know, and of great Britain, who, faithful to treaty, has nobly risen to their help, but who as a nation has terribly turned away from God. Ask those who know, what proportion of the English masses are to be found frequenting any "place of worship."

Chapter 2 is a detailed exposure of the sins of the Jewish nation which is thus to be disciplined, and whom God seeks to bring to repentance. These are: (1) Transgression by wine leading to outrage, violence, and bloodshed. (2) Wealth developing oppression. (3) Cruelty and hardship against labour, in the State. (4) Treating, and drunkenness, and violence "of the land, of the city, and of all

that dwell therein." (5) Idolatry with its invariable accompaniment of gross moral evil. "But Jehovah is in His holy temple, let all the earth keep silence before Him" (v. 20). God is observing the ways of the nations, and knows how to deal with them, and let the critics, the doubters, and the infidels keep silence before Him.

Chapter 3, which has been described as the most wonderful and beautiful literary fragment in the world, is the coming forth of God in great power for the defeat and overthrow of the apparently invincible enemy and oppressor. The prophecy ends with a picture of the desolation and waste of war, exemplified in that of Belgium and part of France, where the rich harvest of many fruitful fields is trodden under foot, the cattle are cut off from the stall and the flocks from the pastures, and yet, for all that walk in faith and patience before God, the words of trust and praise are true: "I will rejoice in the Lord, and I will joy in the God of my Salvation" (vv. 17, 18).

Thus in this loveliest gem of prophecy the twofold question is answered: "What is God doing?" and

"What are we to do?"

God is working to bring the nation to repentance and reformation, and the saints in all their afflictions are to rejoice in hope of His deliverance.

Some interpreters of weight have thought that chapter 2 refers to the sins of Chaldea, but there are several reasons apparently disproving this. In two places (vv. 8 and 17) we find allusions to "the land and the city." What can these be but the land of Israel and city of Jerusalem? On the other hand, Chaldea is never once mentioned. Then (v. 17), "The violence of Lebanon shall cover thee." Lebanon is not in Chaldea, but in Palestine, and the verse refers to the lawless violence of the mountains showing itself in the land and the city. Again, the abrupt forecast of verse 14: "For the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea" is appropriate with

great force to an address to Israel, but wholly irrelevant in an indictment of a nation to whom Jehovah was unknown. Finally, verses 13 and 20 prove conclusively that it is the people of the Lord of hosts, Jehovah in His temple, who are addressed. And of the whole chapter it may be pointed out that while such detailed charges and indictments are suitable in a warning of coming trouble to Israel, they are wholly out of place and inappropriate to an abominable heathen people whose guilt in these and a multitude of other ways "goes without saying."

The one great and urgent need of to-day is that God will raise up a man, or many men, who will cry aloud, calling our people to see and repent of our national sins.

The War from the Present Standpoint.

By WM. HOSTE, B.A.

IT is doubtful whether "the lesson" of the War can be learned till the War is over. Then only will all be viewed in its true perspective, in the light of accomplished facts. But we may learn something with the help of God from what has already taken place. God has never abdicated His right to be "King of Nations" (Jer. 10. 7). Israel was "His peculiar treasure above all people," but all Nations were responsible to Him (Isa. 15-23; Amos 1), and He is not less "Lord of All" now, because He is gathering out the Church. "The powers that be are ordained of God" and are responsible to God.

Grace and Government

do not clash, because they are on different planes. Judgment on Nations now, according to their works, is no less compatible with grace to the World than present fatherly chastisement (see 1 Cor. 11. 29) is, with grace to the believer. Nations and believers are both dealt with governmentally now; the latter "that they should not be condemned with the world" (1 Cor. 11. 32), and the former because it is only in this scene that Nations exist as such.

It is still true that "righteousness exalteth a Nation, but sin is a reproach to any people" (Prov. 14. 34). God has set His seal of approval it would seem on the fairness and unselfishness which has, generally speaking, characterised British rule over subject races by the magnificent rally of loyal and united service which the present stern crisis of the Motherland has called forth. God might have written confusion on the counsels of the Empire. By preserving its unity He has "exalted the Nation" and confounded her adversaries.

Surely, too, God has vindicated Britain in the eyes of the world from the false aspersions flung against her by Nations, big and little, at the time of the Boer War. The wave of enthusiastic loyalty to the flag which, with a few sordid exceptions, swept over the heterogeneous populations of South Africa, culminating in the complete triumph of the Imperial arms must speak even to the enemy.

But this being said, it must be confessed that this Nation has, along with others, deep cause for humiliation on

Account of National Sins.

"In the hand of the Lord there is a cup, and the wine is red. It is full of mixture, and He poureth out of the same" (Psa. 75. 8) are the words that have a present application. It is as though God were sending "the wine cup of the fury of His hand" as He did by Jeremiah (chap. 25. 15-29) to all the Nations, and that one which hardens itself the longest will drink the deepest.

To-day is a day of settlement. Long-standing accounts are being presented and payment in full exacted. It is just possible that the long account of our opium traffic is being settled in Flanders, and that our secular bolstering up of "the sick man of Europe" is being required at our hands in the trenches of Gallipoli. The long drawn out tragedy of the Congo—TEN MILLION VICTIMS, it is said, IN FIFTEEN YEARS—is being re-enacted nearer home. Armenian Massacres, Jewish

Pogroms, Stundist Persecutions, National Atheism, Treaties torn up, Solemn Engagements broken, all must be paid for in rivers of blood and tears. Not that this will cleanse away a single sin, nothing but the Blood of Christ can do that, but governmental penalty is something quite distinct, and must all be exacted now. It is well to be able to plead "the righteousness of our cause," it were better to confess the righteousness of our chastisement.

But what becomes of

Man and His Boasted Progress

in all this? A gentleman told me in Paris this year that he had given up the doctrine of the total depravity of man, but had been obliged by what he had seen in this War to come back to it. I hope he had discovered it in his own heart. But "could anything," it has been well asked, "be conceived better calculated to let civilisation down in its intellectual self-esteem?" Man has been travelling in a circle, and at the moment that he had proclaimed himself in his fancied evolution from savagery to perfection, the "super-man," the circle completes itself in a savagery "transcending in ferocity and brutality all that human history can record." God's verdict is fully vindicated. "Man at his best estate is altogether lighter than vanity" (Psa. 39. 5), with the conscience of an ape and the conduct of a demon. And more fully revealed than ever in all his fiendish malignity stands Satan, a great protagonist in the present strife, for if man proposes and God disposes, Satan *opposes*. He, too, has his plans to develop.

We can almost hear the bones of the fourth beast of Daniel rattling together "bone to bone," about to emerge into new life and develop later into the ten king-domed confederacy under the Man of sin. If this be near, how much nearer must be the return of our Lord Jesus Christ for His saints! But the cup of judgment is not an unmixed cup, it contains mercy as well. Thousands have been brought under the sound of the Gospel through the present War, thousands more may be brought

if Christians "buy up the opportunities;" but what experience teaches is that all mere religious sentimentality in War time,

"Cannon Piety,"

as it has been called, will vanish like cannon smoke. Yet God's Word will not return to Him void, and His work will endure for ever.

In the meantime both sides profess to count on God for victory. Both sides look forward to an enduring peace and renewed prosperity to their own advantage. But without posing as prophets let us be sure that the glory of Christ, the Salvation of souls, the setting up of the "Kingdom" are vastly more important to God than the continuance of the best of earthly empires. While we cry to Him for deliverance in mercy for our earthly Motherland and for the conversion of thousands to Christ, let us "stay our minds upon our God," and pray that His purposes may be realised and His Kingdom come.

"Under His Wings."

"Yea, in the shadows of Thy wings will I make my refuge,
until these calamities be overpast" (Psa. 57. 1).

BENEATH the shadow of His wings,
Oh, safe abiding place!
Where weakness finds a refuge stored
With boundless strength and grace.

Beneath the shadow of His wings,
Surrounded by His love;
What foe can pierce thy safe retreat—
Omnipotence above.

That which can touch his feeblest child,
Sheltered beneath His wing,
Must penetrate the almighty shield
Of Heaven's Eternal King.

Terrors and dangers all around,
Thy heart with anguish torn;
Beneath the shadow of His wings
Thou ne'er canst be forlorn.

Because thou hast thy refuge made
Beneath Jehovah's wing;
Amid this great world's tottering thrones
Of Him thy soul can sing. J. L. W.

Cork.

Brought to Her Knees.

By WM. SHAW, Maybole.

WHEN the Napoleonic wars were raging on the continent of Europe more than a hundred years ago a certain writer pointed out that while Great Britain had received severe blows she had not received a blow severe enough to *bring her to her knees*. It is to be feared that the same thing can be said of this country to-day, although she is in the throes of a conflict which for fierceness and bloodshed far eclipses anything the world has ever seen. Surely this solemn reflection should bring the Church of God to *her knees*.

At the close of the first year of the Great War we have failed to perceive anything approaching to *national* humiliation on the part of this land of our pilgrimage. When Egypt of old was passing through the fire of God's judgments there came a point when her magicians perceived and acknowledged that "this is the finger of God" (Exod. 8. 19). Now, whether we look among the "allied" powers or among the "enemy" empires, we search in vain for any such admission, with the solitary exception of Russia.

Strange that a land reputedly so far "behind the times" in the march of civilisation should be the first to perceive the finger of God in this greatest of the world's wars. In a recent official message to her armies she spoke with reverence and emotion of the terrible trials which God in His infinite wisdom had caused to fall upon their country. Here we have a clear acknowledgment of God. Will Russia lose by this acknowledgment? Nay, verily. She must be an inevitable gainer; and it will be interesting to note how it fares with the power that fearlessly acknowledges a higher Power and views the War in its relation to the God of Battles.

"Extraordinary Means."

When the 1859 Revival was at its height the "physical prostrations" which accompanied that movement were found hard to explain. What purpose did they serve? One Christian worker who travelled

some distance to "investigate the phenomena," said that although these prostrations were not a *converting* ordinance, he was convinced they were an *awakening* ordinance. Seeing all the "ordinary means of grace" had failed to awaken the people, it seemed to him that God was using "extraordinary means to arouse men from the dull dream of a sense-bound existence."

May this not be true of to-day? All the ordinary means had failed to awaken men to the eternal verities. What if God is using the present judgment of War as a great "awakening ordinance"? If the Nation fails to hear God's Voice in the carnage of this awful time, it may truly be said, "Neither will they be persuaded though one rose from the dead." But we are convinced that His Voice will be heard. Every casualty list, yea, the news of each death and wound that comes in from the Front is a messenger from God to every bereaved and sorrowing heart at home. We cannot believe that all those messages will be in vain. In the hour of the heart's deepest anguish there is an instinctive turning to the unseen and eternal; and this operates in spite of all the sophistries of infidelity. God's message to the world in this great War seems to be a trumpet-call to acknowledge His hand in the awful happenings of the bygone year, and to turn for deliverance to the God of Salvation.

A Sleeping Church.

But this great War has not only a voice for the nation and the world at large, it has a voice for us, the children of God, on whom the ends of the age are come. We are convinced that the lamp of vital godliness was burning low in the temple of the Lord (1 Sam. 3. 3). The world was sleeping we know, but it is to be feared that *we* were also asleep. "They all slumbered and slept" (Matt. 25. 5), "wise" and "foolish" alike. The Church had largely failed to have power with God; and in exactly the same degree she had failed to have power with men. Her terror no longer fell on the people of the land. And the world, undisturbed by any reproving

voice, held high carnival until a hundred thousand men could sit for hours on end intensely watching a football match as if their eternal Salvation depended on the result of kicking that piece of leather. Does it not seem as if God had resolved to give these men something else to think about? And does it not look as if He has given us, His people, something to pray about? Do we not hear His Voice calling us to awake out of sleep, to get down and pray, and continue praying until we get a conscious hold of Himself as to this great War, if haply He may be entreated to shorten these awful days for the Elect's sake?

The Cumulative Effect.

Thousands to-day are praying who never prayed before, and thousands are praying as they never prayed before. What encouragement there is in such a reflection! We know what the prayers of one man effected, how he shut the Heavens and opened them (James 5. 17, 18). What, then, must be the cumulative effect of God's people pleading with Him in the secret place that the sword of the Lord may put itself up into its scabbard and be still? (Jer. 47. 6). We are warranted to pray, we are exhorted to pray. The parable of the unjust judge is given us as a direct incentive to prayer (Luke 18. 1). "And shall not God avenge His own elect, which cry day and night unto Him?" Therefore let one great continuous cry go up to the prayer-hearing God, that out of this great harvest of Death He may be pleased to command a great harvest of life to arise, for the glory of His Name.

"The Morning Cometh."

By HENRY PAYNE, Barcelona.

WHAT need we have in these times to keep the eye on Him who humbled Himself unto death, even the death of the Cross, and who is now exalted at the right hand of God in possession of all power in Heaven and earth! The clouds which have been hanging over Europe and the world for more than a year show but little sign of disappearing. Yet "The Morning Cometh."

Israel.

By ALEX. STEWART.

Its Importance.

IT may be asked, in view of the fewness of their number, their present dispersion, and low condition, why the nation of Israel is so important a people? In answering that question there are always two great facts to be remembered.

First, that it was of that nation that, concerning the flesh, Christ came. Salvation is of the Jews. And, secondly, that to them were committed the oracles of God. Christ and the Scriptures come to us through the Jewish nation.

Moreover, it has pleased God to make that people the centre of His dealings with the other nations of the earth. We are told in the thirty-second chapter of Deuteronomy that when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. And as He did at the beginning of human history, so He will do at its close. When He shall have established them in their own land again, according to His promise, Israel will be the premier nation, and the other nations will flow to the house of the Lord at Jerusalem.

How are we to believe that such things can come to pass, that a people so despised can be so exalted? If we seek a solution of that question it may help us to remember that the King of Israel also, though for a far different reason, was despised and rejected of men, before having suffered, He entered into His glory.

The People, the Land, and the King.

The teaching of Scripture regarding Israel may be considered under these three heads: The People, the Land, and the King. These three are inseparably connected. There was a time when all three were together, and although they are now sundered they will be brought together again.

What of the land? It lies yonder at the eastern end of the Mediterranean Sea, under dominion of the Gentiles. Where are the people? They are scattered from it and

dispersed throughout the earth, and are to be found anywhere and everywhere but in their own country. Where is the King? He is sitting at the right hand of God, waiting for the time when He shall take the kingdom and the present period of separation be at an end. The people will be restored to the land, the King will sit on the throne of David, and people, land, and King thus brought together will be separated no more.

Abraham.

A few names, of which Abraham is the first, will indicate the history of the people. In the twenty-fourth chapter of Joshua we read that Joshua, addressing the tribes of Israel, who had by this time come into the land of promise, said, "Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the Flood in old time, even Terah the father of Abraham and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the Flood, and led him throughout the land of Canaan and gave him Isaac."

The place out of which Abraham was called, the condition of the people from among whom he was called, and the country into which he came are here given us. The place was Ur of the Chaldees, in Mesopotamia, the country which lies between the rivers Tigris and Euphrates. The people from among whom he was taken were idolaters. The country into which he was called was the land of Canaan, a land which God first showed to him, and afterwards promised to give to him by a perpetual gift.

Abraham had a grandson, Jacob, who acquired the name of Israel, which became the name of the Jewish people. Jacob had twelve sons, of whom came the twelve tribes composing the nation. He and his sons went into Egypt, and there their descendants multiplied, and were brought into bondage and oppressed by the Egyptians.

God raised up a deliverer for them in the person of Moses, and Moses led them out of Egypt into the wilderness. After they had wandered there for many years

Joshua led them into Canaan, and then for the first time the people and the land were together.

The Kingdom.

But as yet the people had no king. After the death of Joshua they were ruled by Judges, and they had, as we read in the early chapters of the first book of Samuel, both priest and prophet, Eli being the priest of the Lord and Samuel His prophet, but there was no king in Israel. The sons of Eli were wicked men, and brought judgment upon themselves and upon the house of their father. Samuel, when he was old, made his sons judges, and they also departed from righteousness. We read that they walked not in their father's ways, but turned aside after lucre, and took bribes and perverted judgment.

This it was that led to the institution of kingship in the Israelitish nation. "The elders of Israel gathered themselves together and came to Samuel, unto Ramah, and said unto him, Behold thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations." Samuel, true to his character as a man of prayer, "prayed unto the Lord, and the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected Me that I should not reign over them." Israel hitherto had been a theocracy, that is to say, it had been a nation of which God was the immediate ruler. But He is the invisible God, and men are not content to be ruled by a God whom they cannot see.

The Israelites desired a visible head. Samuel remonstrated with them, but they refused to obey his voice, "and they said, Nay, but we will have a king over us that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles." Their voice prevailed and Saul was anointed king. Thus did royalty begin in Israel. But Saul was not found worthy, and God rejected him from the kingship. Samuel was therefore sent to anoint David, the man after God's own heart, and in due

course David came to the throne. Then these three, the land, the people, and the true king were together.

Prophet, Priest, and King.

The three great offices of prophet, priest, and king, by which the people were instructed, upheld in their relations with God, and governed, were now found in Israel. The prophet was there to communicate to them the mind of God. The priest was there to maintain them in communion with God; and the king was there to control them and to lead them in the ways appointed by God. They were thus as a nation fully furnished to fulfil the ends of their national existence. They had what was required both for their own internal well-being and to make them a pattern to the surrounding nations.

These three offices, distributed in Israel, all unite and find their full expression in our Lord Jesus Christ. He is at once the Prophet like unto Moses, the Great High Priest after the order of Melchizedek, and the King prefigured by David. When on earth He was the great Prophet of our God,

“By whom the joyful news
Of our Salvation came.”

In Heaven He is now the Great High Priest, making continual intercession. When He comes again He will come as the King of Israel and of all the earth.

Although the subject which is being considered is Israel, and not the Church of God, it may here be said that in the Church also there is to be found that which corresponds to the threefold office in the Jewish State. In the Church there are teaching, worship, and rule, and on the due exercise of these three the spiritual prosperity of the Church depends.

The Prophet.

The prophet, speaking by the inspiration of the Holy Ghost, makes known the mind of God to those to whom he is sent. He does so with absolute authority, and in this he differs from the teacher, who, though he is, like the prophet, an instructor yet does not speak by inspiration of the Holy Spirit. The utterance of the teacher,

so far as it is true, carries authority with it, for truth is authority; but the teacher is not the messenger of God in the sense that the prophet is. When we hear the word “message” applied, as it is frequently applied, to the addresses of Christian teachers and evangelists, it raises the question whether there is any scriptural warrant for describing these utterances in the same terms as those which are appropriate when we speak of the deliverances of Ezekiel or Jeremiah.

The ministry of the teacher is a ministry of instruction, comfort, correction, and warning, even as the ministry of the prophets was, and it may come home on occasion, with striking and timely suitability to those to whom it is addressed; but the teacher is not a prophet delivering the message of God. When the prophet speaks, to hear is to obey without question. When the teacher speaks, the hearer must consider whether what is spoken is accordant with the Word of God, and he is bound to apply that test before receiving the teaching.

Impossibility of Neutrality.

(See *The Witness* for August, 1915.)

I CANNOT be neutral, no, not if I would,
I stand for the ill if resisting the good!
If I draw not the sword

In “THE WARS OF THE LORD”

I am branded as coward, or traitor, or foe—
I cannot be neutral, my colours I’ll show.
The bugle is calling! “Choose, choose ye
this day! [the fray?

For the Lord or for Baal?” on which side
The conflict is world-wide,

And I must choose *one* side. [loss,
Away with the scabbard! Come danger or
I cannot be neutral—I FOLLOW THE CROSS!
Lead on, Glorious Captain, though fiendish
the foes, [I’ll close!

In the thick of the conflict with demons
Hell’s legions retreating,

Sin’s onslaughts defeating,
EMMANUEL shall lead us to victory now,
And the crown of the conquest shall shine
on His brow. WM. OLNEY.

London, 7th August, 1915.

The Future "European Federation."

The Revival of the Roman Empire.

By W. E. VINE, M.A., Bath.

IN our last paper we considered the coming re-establishment of the Empire from the geographical standpoint. We shall now be occupied with the political.

European Federation.

Agencies are already at work for the establishment of a confederacy of European States—not the least significant of the many signs that the end of the age is approaching. The movement towards confederacy is doubtless receiving an impetus from the great upheaval in Europe. A circular issued in December, 1914, and distributed far and wide, announced the formation of a committee of influential men with the object of promoting a "European Federation." The circular says: "In sight of the present situation of ruin it ought to be the general opinion that a firmer economical and political tie is of utmost importance for all nations without exception, and that particularly for Europe the narrower bond of a federation, based on equality and interior independence of all partaking states, is of urgent necessity, which public opinion ought to demand."

A pamphlet published by the Committee recommends that the union of states shall be economical, political, and legal, with an international army as a common guarantee, and that European Federation should become the principal and most urgent political battle-cry for the masses of all European nations, and declares that "when the Governments are willing, when the public opinion of all peoples forces them to be willing, there is no doubt but that a reasonable and practical union of nations will prove to be as possible and natural as is at present a union of provinces, cantons, territories, whose populations often show more difference of race and character than those of nations now at hostilities." The Committee calls upon the peoples of Europe to suffer the diplomatists no longer to dispose of them like slaves and by militarism to lash them

to fury against each other. It calls upon them to see to it that never and nowhere should a member of any body or Government be elected who is not an advocate of the Federation, and to see to it that the trade union, society, or club to which any individual belongs should express sympathy with the movement in meetings and in votes. "The people," it is said, "have it now in their power, more than ever before, to control the Powers."

Two Possible Ways of Federation.

The formation of ten federated states, covering at least the area of the ancient Empire at the end of the first century of the present era, may be effected in two ways, either by the peaceful methods of arbitration and treaty or as a result of strife and confusion. That the present European War will be succeeded by efforts for the creation of permanent international harmony and universal peace is probable, as is also some attempt at such a federation as is proposed by the above-mentioned Committee. On the other hand, sinister indications abound to-day which point to industrial strife and revolution rather than peace. The condition of the industrial world presents a gloomy prospect indeed. There are ominous signs of keener conflict than ever between capital and labour. The forces of Socialism, Syndicalism, Communism, &c., are rapidly increasing in power and in international activity, and their avowed aims presage anything but peace in the near future. We may take, for example, the declared objects of "The Alliance of the Social Democracy"—now incorporated in the International Working Men's Association—"To destroy all States and all Churches with all their institutions and laws, religious, political, juridical, financial, magisterial, academic, economical, and social, and to establish in their place industrial co-operation and collective ownership of land and capital." All this sounds very pretentious;

and will probably fail of accomplishment, but the agencies at work for it are strong. Attempts on a large scale would certainly lead to unprecedented disorder and chaos.

The Sea Symbolic of National Unrest.

Not improbably the ten kingdoms of the reconstructed Roman Empire will arise as a result of political and social confusion. Thus it was in the case of the French Revolution and the consequent uprising of Napoleon. A repetition of such events on a far wider scale in the future is quite conceivable. In the prophetic vision given to the Apostle John, the beast was seen "coming up out of the sea" (Rev. 13. 1). Now the sea is in Scripture used figuratively of the nations, its characteristic restlessness symbolising their commotion and strife. Compare the words of Isaiah: "Ah, the uproar of many peoples, which roar like the roaring of the seas; and the rushing of nations, that rush like the rushing of many waters! The nations shall rush like the rushing of many waters: but He shall rebuke them" (Isa. 17. 12, 13; see also Psa. 65. 7; and Ezek. 26. 3). To national unrest the Lord Jesus applied similar language when He foretold to the disciples that there would be "upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world" (Luke 21. 25, 26). So also the waters which John had seen in his vision are described by the angel as "peoples, and multitudes, and nations, and tongues" (Rev. 17. 15). Daniel, too, saw the four great beasts come up from the sea as a result of the breaking forth of the four winds of the Heaven upon it, an undoubted representation of a condition of national disturbance (Dan. 7. 2, 3). These considerations lead, then, to the expectation that the ten kings who will have brief authority over the revived Empire will be raised to their kingdom, not by constitutional methods, but as the result of re-

volutions and the collapse of present-day governments and institutions.

Revolutions and their Issues.

Should any great measure of success attend the syndicalist and communist movements of the day, and especially if they are internationalised, the revolutions and disorder inevitable would almost certainly issue, as revolutions have so frequently issued, in despotism and autocracy, and perhaps in this way the ten kings would arise. The overthrow of the governments in the countries involved would remove what has certainly been the great restraint upon lawlessness* from the times of the apostles until now. Everything would be ripe for the appearance of a universal potentate. The cry would arise for "a man," a controlling organiser to bring order out of chaos. The unstable character of the rule of the ten kings, and the impoverishment of their kingdoms, would lead them, as a matter of diplomacy, to hand over their authority to him.

The Iron and the Clay.

The political constitution of the successive empires during "the time of the Gentiles" was indicated in the image of Nebuchadnezzar's vision by the various substances of which the parts of the image were composed. While the regular deterioration in the relative value of these substances is noticeable, we are concerned now with those of the legs and feet. The legs were of iron, and the feet part of iron and part of potter's clay, not moist or miry clay, but "earthenware" (Dan. 2. 41, R.V., margin), and consequently brittle (v. 42, margin).

That the iron symbolised militarism seems clear from what is said of the fourth kingdom, that "as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush" (v. 40). Nations are broken and crushed by military power, and thus the nations were treated by the Romans. This was further signified by the iron

* See "The Epistles to the Thessalonians, with Notes Exegetical and Expository," by C. F. Hogg and W. E. Vine, note e, pp. 259, 260. (Glasgow: Pickering & Inglis. 3/9, p.f.)

teeth of the fourth beast, as is definitely stated in Daniel 7. 19, 23.

The supposition that the clay represents democracy is gratuitous and arbitrary. The early Roman Empire, symbolised by the legs of the image, was built up under democratic rule. When republicanism was superseded by imperialism, democratic principles still prevailed. Democracy, therefore, played its part from the very commencement of the fourth kingdom, and had it been symbolised by the clay, not only the feet and toes but the legs themselves would have consisted of mingled iron and clay. Moreover, democracy in the generally accepted sense of the term has not always been found to be of an unstable or brittle character; witness the republicanism of the United States. Democracies, too, may be established on strictly constitutional principles.

Another explanation, therefore, of the symbolism of the clay must be sought. It is not unlikely to be found in those revolutionary principles to which we have already referred, which were evidenced at the time of the French Revolution, and are finding expression, though in greater variety to-day, in such projects as those of the International Working Men's Association. Certainly the masses of the people of Europe are being permeated both by militarism and by the revolutionary doctrines of which we have spoken. Should these principles spread among the civil services and forces, everything would be ripe for an

Unprecedented Political and Social Upheaval

which would effect the overthrow of present forms of government. From the world's point of view the situation would require a consummate genius with powers of world-wide organisation. Doubtless Satan's masterpiece of infidel ingenuity would be at hand for the occasion.

We are not predicting that this is to be the manner of the revival of the Empire and of the advent of its imperial head. We have merely suggested possible circum-

stances in the light of Scripture and present-day movements. The actual circumstances attending the rise of the ten kings and their Emperor must for the time remain conjectural. With him we are told these kings will receive authority for one hour (Rev. 17. 12), a phrase which may be translated, "at the same time." They will, however, agree to give their power and authority to him (v. 13).

What Is a Sect?

By GEORGE F. TRENCH.

A SECT is a body making Church claims, which in its principles, or by its practice violates the essentials of the Church of God. For example:

1. Which, whatever its profession may be, does not really and sincerely gather to Christ as the centre, but to some other; as, for example, to ecclesiasticism (as to Rome), or to a doctrine true or false (as baptism), or to a founder (as Wesley).

2. A body whose conditions of membership are unscriptural. For example, doors open to all sinners (too inclusive), or doors not open to all known saints (too exclusive).

3. A body which adopts some system or rule binding its members which is not so given in Scripture, e.g., the ordination of ministers, united oversight, &c.

The thorough-going sectarian limits his interest and activity to his own community, and to marshal, organise, increase, and perfect that is all his concern, while he feels no concern or sympathy for any who will or do not first conform to his ideas. The true "Churchman" on the other hand, for the love of the Church disowns all Church pretensions, meets with those who gather locally only in the Name of the Lord Jesus, and seeks to honour Him by extending love and fellowship, service and sympathy, to every member of His body, wherever he is, and whatever his condition; and "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me," (Matt. 25. 40) is his ample reward.

With sectarianism of any kind, whether sectarianism of position or of condition, we should have no sympathy.

CORRESPONDENCE.

"The Bankruptcy of Unbelief."

The celebrated French writer, LARRIDAN, whose pen formerly had nothing but biting sarcasm and scorn for every religious faith, now urges, in a public confession, his nation to return to the faith as the only saving ground for their souls. All the papers in France, even the most radical, have respectfully printed it. It bears the signs of the times, and runs as follows in free translation:

"I laughed at faith, and considered myself wise. I no longer retain my gaiety over this derision as I see France bleeding and weeping. I stood by the roadside and saw the soldiers. They went on so joyfully to meet death. It made me ask the question, 'What is making you so calm?' And they began to pray. They said, 'We believe in God.' I counted our nation's sacrifices, and saw how the people praying could carry them. Then I felt within me that it was something consoling to know an eternal homeland which shines with love while the earth is glowing with hatred. This knowledge is the knowledge of a little child, and I am no longer a child; that is my poverty, and that causes me to shiver. A nation must despair if it does not believe that the pain of earth can be exchanged for the joy of Heaven.

"To hope when everything is sinking, who can do that without faith? I stand by the streams of blood on French soil and I see the rivers of tears! *I doubt.* But the old woman from Brittany, whose sons have bled to death, *she prays.* How ashamed I am before this woman!

"How terrible and burning are the wounds of a people where there is not one drop of this wonderful One's Blood! This wonderful— Oh! I dare not name His Name! He who was so good! And I— What will become of France, of her children, if they do not believe? If its women do not pray?

"That nation will conquer in this War which has confidence in God as its foremost weapon.

"France was great in bygone days, but it was a France mixed with faith. How is it with France at this moment? It is in pressure and difficulties. It knows a France which no longer can believe. Shall its future be better? By God's good hand, yes, only through God's good hand.

"Behold a nation of dead covers the fields! How difficult to remain an atheist on this vast national cemetery! I cannot. I have betrayed myself and you—you who have read my books and sung my songs. It was a most raving and most terrible dream!

"I see death, and I cry for life. France! France!! turn to faith, to your beautiful days. To give up God is to be for ever lost. I know not if I be alive to-morrow, but this I must tell my friends: *Larridan dare not die an atheist.* Hell does not trouble me, but this thought troubles

me: A God lives, and I stand far from Him! My soul shall joy mightily if I ever experience that moment when I, kneeling, can say, *I believe, I believe in God, I believe.* These words are the vespers of humanity, but for those who know them *not* it is night."

QUESTIONS AND ANSWERS.

The Kings of the North and South.

QUESTION 676.—Who are the kings of the South and North? (Dan. 11, 5, 15); also, who is the one who will stand in the glorious land? (vv. 16, 41).

Ans. A.—It will help us to understand these two questions if we keep in mind the importance the Spirit of God attaches to that little strip of land called Palestine, called in Dan. 11, 41 "the glorious or goodly land,

It was God's gift to His people, and He has declared, "The land shall not be sold for ever, it is Mine." Palestine is the most memorable of all lands. The north of that land is Syria, and the south of that land Egypt.

Verses 1-35 give a history of the contests between the king of the north and the king of the south for possession of the land of Palestine which lay between them. A fierce rivalry seemed to exist for the supremacy.

Verses 36-39 are a parenthesis, and refer to antichrist as a king. We are not told who he was nor whence he came, he is introduced as the king, as if we should know him at once. He is distinct from the other two kings. He is that terrible personage who will set himself up in the land of Israel in

Antagonism to the Messiah.

Our Lord refers to him when He says; "I came in My Father's Name; and ye received Me not. Another will come in his own name, him ye will receive." Every intelligent Jew and every Christian ought to know who this pretentious ruler is, evidently an apostate Jew, the wilful king, the lawless one of 2 Thessalonians 2, the second beast of Revelation 13, the man of sin, the idol shepherd (Zech. 11).

From 40 to 45 we have the two rival kings and their final contest. The king of the north, the Assyrian; and the king of the south, Egypt.

From verse 40 the king of the south makes the first move, then the king of the north, jealous of his prestige, appears as a great military and naval leader (v. 40), and at that time shall the king of the south push at him, *i.e.*, the king in the land (v. 36), and the king of the north shall come against him (the same). Those two kings shall make a movement against the king of verse 36. Not that they have one common policy, for they are rivals and bitter enemies the one towards the other, but the king of verse 36 has become so pretentious and vain, so exalts himself in the holy land that God, says a writer, "permits the final catastrophe to arrive."

The "he" from verse 41 to end of chapter is clearly the king of the north. He is not the king of the glorious land, he comes as an enemy to waste and destroy this Assyrian king of the north. Verse 41: "He shall enter into the glorious land, and many countries shall be overthrown, causing destruction, but Edom, Moab, and the children of Ammon shall be delivered."

Verse 42: "And the land of Egypt shall not escape." This proves distinctly he cannot be the king of the south, because he attacks Egypt and spoils it. Verse 43: "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt," and the conquered are compelled to fight under his banner.

Verse 44: "But tidings out of the east and north trouble him." That is, out of his own country. Those bad rumours may doubtless be about

The Movement of the Ten Tribes

in whom the Spirit of God is working, creating desires to return home to the land of their fathers.

Assyria was used by God as His rod to punish His guilty people Israel, and then the rod itself, for its pride and wickedness, shall bear the judgment of God.

Verse 44. He hastens back from the south, and again reaches Palestine with great fury against the Jews. Verse 45: "And he shall plant the tabernacle of his palaces between the seas" (Jerusalem is the city between the seas, between the Mediterranean in the west, and the Salt or Dead Sea in the east). "Yet he shall come to his end, and none shall help."

Isaiah 30. 31, 33 gives us the sad end of both the king of verse 36 and the king of the north, the Assyrian, "For Tophet is ordained of old, for the king (of v. 33) it is prepared," as well as for this Assyrian, or king of the north, and both meet the same terrible doom, the judgment of God.

J. NEWTON.

Ans. B.—It is of the utmost importance in reading Daniel 11 to bear in mind that Palestine is God's geographical centre. Immanuel's Land has been set by the Lord of all the earth in the midst of the nations, and He will make Jerusalem, which is in the midst of Palestine, the earthly centre of His rule, "for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." Verses 36-45 of this chapter are still future, and they bring before us three kings who are to figure very prominently in the closing scenes of this dispensation. First, there is the wilful king, who will have his seat in the land, as in verses 36, 37; then, secondly, the king of the south of that earthly centre is mentioned in verse 40, viz., Egypt; and, thirdly, the king of the north of Palestine. This "king of the north" is also called "the Assyrian" in Isaiah 10. 2; 30. 21; and Micah 5. 5. This latter king is shown by the prophet to be connected with the old Grecian monarchy, "the mighty king," of which was Alexander the Great, as mentioned in Daniel 8. 4 and Daniel 11. 4. The "king of the

south will be the ruling power of Egypt which lies on the opposite side of Palestine. Jerusalem, God's earthly centre, will again become "a burdensome stone for all people," as mentioned in Zechariah 12. 3, and against that city will the final gathering of the nations be, as stated in Zechariah 14. 2.

The Wilful King

will be in possession of that city and of that land. It is he who will make a covenant with the many of the Jews for seven years, which covenant he will break at the end of the first half of that period.

At that time he will defile the Sanctuary (the Temple, which will then have been built, and at which the Jews will again offer sacrifices to the God of their fathers) by placing in the Holiest "the image" of the great imperial power at whose word the whole of the ten European Powers will at that time be governed. It is to this daring and blasphemous act the apostle refers in 2 Thessalonians 2. 3, 4, and which is so graphically described by the apostle John in Revelation 13. 14-18. This infidel power will seek to efface every idea of the living and true God, and who will altogether ignore the idea of the coming Messiah. Whereas this latter fact will be the burden of the preaching of God's witnesses in that day, that Jehovah's Anointed, Earth's Rightful King is coming, and coming soon to claim His Messianic rights and to establish God's kingdom upon earth, when His will shall be done on earth as in Heaven. But "this man will introduce a god that his fathers knew not," who will be a pure invention of his own, and it will be this god he will compel all the world to worship. It will be against this king in Jerusalem that the other two kings mentioned in the passage will be opposed. It would appear that

The King of the North

(probably Russia) will make at least two invasions of Palestine. The first, as stated in Daniel 11. 40-45, when he will plant the tabernacle of his palace between the Mediterranean Sea and the Dead Sea. But in answer to the plaintive and persistent prayers of God's earthly elect, for God, the God of their fathers, to rend the Heavens and come down to their help, their great Deliverer will appear in the clouds of Heaven with power and great glory, dealing in judgment with all their foes, and bringing full and final deliverance to his tried and tempted people.

The second invasion of that land by the same northern power is fully described in Ezekiel 38 and 39, which will take place immediately after God's earthly people are re-established in their own land, dwelling in unwalled villages, &c. They will appear to be an early prey for the invader, but to his utter confusion the enemy will find that "Jehovah Shammah" will be "a wall of fire" around His people as well as "the glory in the midst" (Zech. 2. 4, 5).

GEO. HUCKLESBY.

A Farewell Message ;

Or, An Open Letter to Assemblies of God's People in Australasia.

DEAR BRETHREN IN CHRIST,—In reviewing my two and a half years' service in Australasia among many of the assemblies of God's children, and setting out again for Africa, I feel I must once more express my gratitude to God for all His care of me during my sojourn in your midst. The interest manifested by so many Christian friends in the Lord's work in Central Africa was continually a joy and strength to me.

Before finally saying farewell and taking up my work in Garengeze again there are one or two considerations with regard to the great work of carrying the good news of Salvation which I feel I must lay before you.

1. I thank God for the grace bestowed on the

Churches of Australasia,

and for the high honour conferred upon them in having their own representatives in the foreign mission field. That there is, as a rule, a misunderstanding as to the Church's responsibility to those who have gone forth, and also as to the missionary's position in the field is clearly evident by the strange ideas expressed by many in the Colonies with respect to this subject. Frequently during the past months I have heard it affirmed that all whom God has sent into the field will assuredly be sustained and their work made to prosper. With this assurance they seem to dismiss the whole question from their minds, and are forgetful of the fact that all are privileged to have partnership with God in His holy business of bringing in the lost, and that in this we can only be truly successful as each and all are sharing the mutual responsibility.

Moreover, many have a misconception of the nature of the work undertaken by our brethren at Bath (Editors of *Echoes of Service*), with their fellow-workers in Glasgow, Sydney, Palmerston North, New Zealand, and elsewhere. This is clearly shown by the experience of one of our missionaries in India, who, on leaving your shores was told that his name had been sent to Bath, therefore he would be cared for, and thus they committed him to his work. This surely shows ignorance of the first principles of the maintenance and development of Gospel work in any land.

Our brethren at Bath and other centres are merely channels, and as such pass on any gifts received to those for whom they have been sent, or allocate sums left to their own discretion as guided by the Spirit of God, and by their knowledge of the work and its need. In other words, their service is similar to that which was committed to Epaphroditus by the Church at Philippi when that assembly desired to send a gift to the Apostle Paul. There is abundant proof that God has owned their unique service in the past. Not only have they given encouragement and cheer to many lonely workers by their gracious ministry, but their counsel and prayerful sympathy have helped to knit the hearts of labourers in a closer co-operation for the spread of the evangel.

2. How deep and real was the fellowship shown by those in Antioch when their

First Two Missionaries went Forth.

Surely in this way we have an example for all time of the close relationship existing between those who are separated unto the Gospel of Christ and those who, acting in conjunction with the Lord, send them into the harvest field. Every joy and sorrow, victory and defeat, experienced in the field ought to find a sympathetic response in the hearts of those who remain in the homelands, and ought to prove an incentive to more whole-hearted fellowship.

The missionary's responsibility is equally clear: In going forth he must know God, and in simple dependence on Him take up his work, having the assurance that He is faithful, and that His grace will always enable him to triumph even over the negligence and failure of God's people, if such occur. To judge and condemn his brethren for any neglect is wrong indeed, and, on the other hand, for those at home to say that because a worker finds himself in financial straits he should not be in the field is equally wrong. Paul knew what it was to suffer through the forgetfulness of even his spiritual children, but he stayed his heart upon Jehovah and triumphed in every circumstance. It is true their lack of fellowship was made a means of rich gain to the apostle, nevertheless only the Judgment Seat of Christ will reveal the extent of their loss.

3. In conclusion, let the churches only encourage for service in other lands those in whom they have confidence, and who have proved that they possess

The Qualifications Necessary

to such an important work. Let them see also that such are forwarded and sustained in a godly fashion, so that no reproach be brought on the cause of Christ.

It is a matter for thankfulness that in response to the claims of the Gospel in Central Africa some are leaving your midst for the first time, and while the exhortation to them is to trust in the Name of the living God, and to wait patiently for Him at all times, surely the elders in the assemblies will feel it incumbent upon them to keep the responsibility of the Church in regard to workers continually before the individual members, so that they may recognise their privilege and be encouraged to discharge the debt they owe to their Lord.

I commend these thoughts to your most prayerful consideration, and pray that in all these matters there may be granted unto you the spirit of understanding and wisdom, so that you may all be found with oneness of mind and singleness of purpose striving together for the faith of the Gospel. With Christian affection,

Yours sincerely in the Master's love and service,
South India 1st July 1915. J. ALEXANDER CLARKE.

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Gal. 5. 13 (contd.).—only use not your freedom for—*eis*, 'unto', *i.e.*, with this result. Privilege is always attended by the danger of abuse, and liberty is not an exception to this rule; as, therefore, the Apostle had encouraged them to respond boldly to God's call to liberty, so now he warns them against the misuse of it. The Christian must not allow himself to be persuaded to renounce his liberty indeed, but for the sake of others he may be called to forego the display of it.

A Base of Operations.

an occasion—*aphormē*, which, among other meanings, was used in writings contemporary with N.T. of a base of operations in war; it occurs as follows:

a, the law provided sin with a base of operations for its attack upon the soul, Rom. 7. 8, 11;

b, the irreproachable conduct of the Apostle provided his friends with a base of operations against his detractors, 2 Cor. 5. 12;

c, the Apostle by refusing temporal support at Corinth deprived these same detractors of their base of operations against him, 2 Cor. 11. 12;

d, unguarded behaviour on the part of young widows (and the same is true of all believers) would provide Satan with a base of operations against the faith, 1 Tim. 5. 14. ||

to the flesh,—the seat and organ of sin in man; see at 3. 3, above.

Paul's teaching on the subject of Christian freedom here may have been one of those "things hard to be understood, which the ignorant and unsteadfast wrest . . . unto their own destruction", 2 Pet. 3. 16, and this is the more likely it, as seems to be the case, Peter also addressed the Galatian churches, see at v. 4, above. For in his denunciation of the "false teachers" he declares that they 'promise liberty' to those who are "just escaping" "the defilements of the world" in order to entangle them again therein, that they may be overcome thereby, 2 Pet. 2. 18,

19. But notwithstanding their use of Paul's words, plainly this liberty is not the liberty of Christ and His Spirit of which Paul spoke, but that license in which the flesh finds a base for its operations against the spirit, and which in fact brings a man into bondage to corruption, those filthy and death-doomed things which God hates, Jer. 44. 4.

Peter's teaching in this passage, that if a man indulges in any of the world's defilements he is made its slave, is closely parallel with Rom. 6. 16, where Paul declares that if a man yields to sin he becomes sin's servant, and with Tit. 3. 3, "serving divers lusts and pleasures". This principle, however, was first asserted by the Lord Jesus, "Every one that committeth (*present continuous tense*, = he who is committing) sin is the servant of sin", John 8. 34.

but—*alla*, 'but on the contrary'.
through—*dia*, 'by the way of', 'by means of'.

love—that love fulfils the law the Lord Jesus also showed in His 'golden rule', Matt. 7. 12, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets". This is love's law, to put oneself in another's place and to act toward that other as though he were oneself. Thus will the Christian not merely work no ill to his neighbour, Rom. 13. 10, he will, as need arises and as opportunity offers, spend himself in his neighbour's service, for would not he have his neighbour do the like for him? This is what James calls "the perfect law, the law of liberty", "the royal law", 1. 25, 2. 8. By it is the Christian bound, and in it finds that "a life of self-renouncing love is a life of liberty".

be servants—*douleuō*, for which see *Thessalonians*, p. 45*; the tense is continuous, 'let it be your habit to serve'.

*Readers who have the volume on *Thessalonians* should make the following correction: Page 45, par. 4, line 1—For *douloō* read *douleuō*; par. 5, line 1—for *douloō* read "An associated word, *douloō*, 'to reduce to bondage'."

The paradox, or apparent contradiction, is noteworthy, "for freedom . . . be servants"; the Christian is free in order that he may serve.

The Lord Jesus is the true Servant, the type to which the servants conform, hence the Apostle writes that in His self-humiliation the Son of God took "the form, *morphē*, of a servant", Phil. 2. 7; but *morphē* means not merely the outward appearance, what meets the eye of an observer, it conveys the idea that what is seen is the expression of the essential nature that underlies the appearance. Thus the Lord Jesus not only seemed to be a servant, He had become a Servant in verity. In Him, moreover, love is seen to be the motive of true service. Because He loved the Father, John 14. 31, therefore He became obedient even unto death, Phil. 2. 8; because He loved His disciples therefore He washed their feet, John 13. 1; because He loved the church therefore He gave Himself up for it, Eph. 5. 25; cp. the Apostle's own course described in 1 Cor. 9. 19. Where love is the motive, service is without constraint; where love is not, service is an irksome burden.

one to another.—among men the natural ambition is to attain to a position in which it will be possible to lord it over others, see Mark 10. 42-45, and hence comes jealousy and strife. Over against this natural ambition Christ sets His own example as that to which all who name His Name are to be conformed. Where His precept is obeyed and His example followed no one will take advantage of another, for each will live to serve after the pattern of Christ, and none to lord it over the rest after the corrupting example of the world. Any attempt to dominate the brethren is evidence of the absence of love, which is due, in turn, to alienation from the spirit of Christ. Against the danger of self-indulgence which attends so closely upon liberty, the best safeguard is to hold liberty as a trust from the Lord in the interests of the brethren, not as an end in itself, but as a means to an end, the welfare of others.

The Galatians had been tempted to exchange an old bondage for a new; Christ offered them a bondage better than either, a bondage in which the highest freedom is preserved, for to live in love is to be at once bond and free. If, as is possible, charges of anti-nomianism had been brought against the Apostle on account of the doctrine of grace which he preached, see Rom. 6. 1, here was his answer: grace produces love, and he who abides in love abides in God, for God is love, 1 John 4. 16. He who becomes a bondservant of God, then, must not, and will not, use his freedom as a cloke for anything base (*kakos*, see *Thessalonians*, p. 201), 1 Pet. 2. 16.

v. 14. **For**—a reason for such a command is now provided; they desire to be under the law; here then is the sum and substance of the law, and the acceptance of the gospel would not hinder them, but, on the contrary, would enable them to do what the law aimed at, indeed, but could not accomplish, that is, to live according to the will of God.

the whole law—the Greek phrase differs somewhat from that rendered in the same way in v. 3, above. There the law is viewed as made up of separate commandments, each of which is essential to the whole, and consequently must be obeyed; here the separate commandments are viewed as combined to make a complete law summed up and expressed in one comprehensive word.

The Editor gratefully acknowledges the copies of *The Witness* for months named, which have been sent in by friends, thus helping other friends to have complete numbers for the year.

The summary of "Annual Report of Muller's Homes" is crushed out of this No., but will appear in next issue. Other valuable papers in type include:

"The Greatest of These," by J. R. Caldwell.
 "The Same Image," by Dr. A. T. Schofield.
 "The Support of Workers at Home and Abroad," by William Hoste.

"The Climax of Creation," by Geo. Hucklesby.
 A number of valuable papers are also in hand from authors who have helped in the past and from new writers.

If friends will send us names and addresses of Christian workers who may not have seen a copy of *The Witness*, the Editor will be pleased to send a free copy or two to each address.

“The Greatest of These.”

By J. R. CALDWELL, Author of “Things to Come,” &c.

THE world cannot see God; the world crucified Christ, and won't see Him again till He comes in power and glory. Where is it to see God? “No man hath seen God at any time: if we love one another God dwelleth in us, and His love is perfected in us” (1 John 4. 12). God is manifested and can be seen in brethren who love one another. If we love one another God dwelleth in us.

The Father's Love.

“And hast loved them, as Thou hast loved Me” (John 17. 23). The measure of the Father's love to those whom He has given to Christ is just that of His love to His own beloved Son. He says, “Thou hast loved them, as Thou hast loved Me.” Do you ever think of it?—that holy, beloved Son that dwelt eternally in the bosom of God, that Son from whom and for whom are all things, the One that is the centre of all God's counsels and purposes. How infinite is the love He bears to that Son! And what did it cost God to manifest that love? It cost Him the giving up of that Son to be the bearer of the Cross.

“AS THOU HAST LOVED ME.” Marvellous measure of the Father's love to His children, to those who are in Christ. He loves them with the same love as He bears to His own dear Son. The reason of that is that God, in His eternal counsels, has made us one with Christ. He sees us in Christ, and has bound us up in all His purposes with Christ. “If children, then heirs; heirs of God and joint-heirs with Christ” (Rom. 8. 17). Whatever God's Son inherits we inherit in Him, in the Father's house and in His kingdom. He has brought us into blessing that could never have been ours on any other ground than that of sovereign grace, and Christ manifests the infinitude of the grace of God.

The Son's Love.

“Greater love hath no man than this, that a man lay down his life for his friends”

(John 15. 13). “As the Father hath loved Me, so have I loved you.” As the Father manifested that love to us by not sparing His Son, so the Son manifests His love to us by giving Himself for us. Christ laid down His precious life for us. There could be no expression of love to compare with that. It was in obedience, but in love too. It is not love in a slump merely. “He loved the Church.” There is also an individual aspect of it, in which the apostle Paul says, “He loved me, and gave Himself for me” (Gal. 2. 20), as if there were not another sinner in the world to die for. He takes it all for himself, and it is our privilege to do the same. “As the Father hath loved Me, so have I loved you” (v. 8). That is infinite love. Everything of God is infinite.

The Believer's Love.

“That ye love another, as I have loved you” (John 15. 12). Not “loving thy neighbour as thyself,” that is the old commandment, but “that ye love one another as I have loved you” (chap. 13. 34, 35). This is the new commandment, this is the paramount thing. It is what His heart is set upon; without which He cannot be satisfied; without which we cannot possibly manifest we are disciples; without which we cannot bear fruit. It is of the very first importance. Have we given it that place? Have we desired it, prayed for it, cried to God that we might thus manifest that we are His disciples?

Love is the proof that God is in us. Here it is the love of *relationship*. Suppose we as a family are sitting round a table. There are the father and the mother, and brothers and sisters, and there is happiness, in obedience and in love one to another. But a cry is heard outside. It is a waif suffering from cold. They take him in, and feed him, and clothe him. Here is love of compassion, not of relationship. But we are to love the children of God, because they are children of God,

and this is to be manifested after the pattern of the Lord Jesus Christ. Wherever there is a child of God, there is my brother. I am not to let my interests stand in the way of manifesting love to such. If I see one suffer, the example of Christ in laying down His life will move me to show love to that brother (1 John 4. 9).

What the World is Waiting For.

Have we given love that place? Does the world around see that we would lay down our lives for one another? This is what the world is waiting to see. Show me the Christians loving after the pattern of Christ's love to us, that will deny self to please the other, and I will show you a power with the Gospel such as cannot otherwise be realised on the face of the earth. It is possible with God (2 Cor. 7. 3). It was not to the godly Ephesian Church Paul said this, but to the Church where his apostleship was questioned, and who were receiving others and rejecting him (2 Cor. 12. 15). It is just the love of Christ. It is Christ living and loving in His own.

Training for the Ages to Come.

By Dr. A. T. SCHOFIELD,

Author of "The Life that Pleases God," &c.

IF we carefully consider the exact language of Ephesians 1. 4, 6, 10, 12, 18-23; 2. 7; and 3. 10, 11, 20, 21, we can come to no other conclusion than that Christians are predestined throughout eternity, unto the ages of ages, to be the exponents to all intelligences and powers in all the universe of the love and wisdom of Almighty God. When to this we add from the revelation that our position is to be that of rulers rather than of subjects, we shall understand the difference between our real future and the conventional ideas of Heaven.

For such a high and holy destiny great training is required, and if earth be indeed the school of God, and not, as some fondly imagine, our home, then our educational training is here and now, and is carried on largely by means of various tribulations.

Now, though a real nearness to God

enables us to rejoice in all His dealings without any knowledge of their purpose, it is an added blessing to be able to understand them, and gives a yet deeper tone to our praise.

The fact is, our sufferings are for our own good, not God's; they are for our sake, not His. It is we who benefit, not He; and we should be very grateful for them. They are to fit us for the future; they are to refine our characters, to strengthen our trust in God, to give us present experience and reliance in His perfect love and wisdom, so that we may be better exponents of it to others. All this and more is wrapped up in the tribulation; and the moment we see this it alters its aspects and becomes easier to bear.

The Viewpoint of Tribulation.

Some time ago I had two nurses taking care of a very troublesome case where the patient was most trying. They came to me saying they could not bear it, and must give notice. I pointed out to them that the patient was educating them, and that so far from grumbling, such a training was well worth their paying for. I told them that if they could stand it they would reap the benefit throughout life, they would be tempered, and nothing would be too hard for them again. They saw my meaning, took up the work again from a different point of view, viz., that of their own education, and from that time they would feel quite disappointed when the patient was sweet-tempered, for there was no lesson that day. They never grumbled nor even felt as if they must "resign" again.

The standpoint is all tribulations, and here comes in the value of an intelligent perception of God's dealing. When once we know and realise that the sufferings of earth form part of a complete and comprehensive training for a future so great and glorious that neither language nor thought can comprehend it, they seem in the language of Scripture as a "light affliction which is but for a moment which worketh for us far more exceeding and

eternal weight of glory" (2 Cor. 4. 17). Thus though it is true that without knowing more some rejoice in suffering, for God's ways, of which I have spoken, the understanding of our high and holy calling alone give to tribulation its true meaning. Some thus increase in the knowledge of God (Col. 1. 10), though of others it is true that "they that know Thy Name put their trust in Thee."

Tribulations thus rejoiced in bring their sure and blessed fruits—patience, "tempering" hope, and a heart overflowing with love of God, which is absolutely poured into it without measure. It seems to me no words can tell how he is to be envied who thus knows God.

Solemn Aspects of the War.

By GEORGE GOODMAN.

THERE are two matters in connection with the present war which have not been brought prominently into notice, but which will, I think, give the believer matter for thought.

The first is the one chief source (among many) to which we may trace the base disregard of treaties and solemn engagements that is responsible for our own part as a nation in it.

It is well known that the Kaiser has taken for his hero, his ancestor, Frederick II. of Prussia, known as Frederick the Great, because of his success in the cruel, unprovoked, and aggressive wars which he waged in flagrant breach of treaties.

Perhaps there had up to that time never been in Europe a more open defiance of a solemn obligation than the descent of Frederick II., without declaration of

War, upon Silesia

in 1740, which by the Pragmatic Sanction (to which Prussia was a covenanting party) had been assured to Maria Theresa of Austria.

Where had this young monarch, then only twenty-eight years of age and but six months on the throne, learned this infamy? From none other than the prime infidel and scoffer, Voltaire.

From this man he had learned unbelief and unfaithfulness. So enamoured of him was he that he wrote to him inviting him to his Court in the following terms: "If you come here you shall stand at the head of my titles, Frederick by the Grace of God King of Prussia, Elector of Brandenburg, and Possessor of Voltaire."

It is interesting and instructive to find that Voltaire found at the hand of his apt pupil in evil the unfaithfulness he had taught him, for that monarch wrote of him later: "I shall want him at the utmost for another year. We squeeze the orange and then throw away the peel," and did, in fact, cast him out ignominiously.

This, then, is the Kaiser's hero, who, taught by the most notorious of infidels, left to his successor the heritage of insincerity and perjury that has treated solemn engagements as "scraps of paper."

Truly "one sinner destroyeth much good" (Eccles. 9. 18), the evil influence continuing down the ages from generation to generation.

The other matter recalls the solemn curse pronounced upon Ahab: "Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine" (1 Kings 21. 19).

There are no doubt other overruling purposes of God being wrought out in the wide plains of Poland, but there is a lesson to be learned from the fact that the conflict is upon the very soil where one of the greatest crimes of history took place.

The Division of Poland

by Frederick II. before referred to, Maria Theresa of Austria, and Russia, in 1772, is perhaps the most cruel and dishonest transaction recorded in history, as disgracing three great nations. The sight of those same three nations in horrid conflict laying down their lives by hundreds of thousands on the very land they so wickedly stole is a reminder that in His overruling providence, God still teaches the nations that with them, as with individuals, sin finds them out, at the hand of the Lord who taketh vengeance.

Israel.

By ALEX. STEWART.

The Prophet and the Teacher.

IN order to make the distinction between the words of the prophet and those of the teacher clear, it may be helpful to refer to an incident recorded in the twentieth chapter of the first book of Kings, in which the authoritative nature of the prophetic Word is shown. It is there said (v. 35) that "a certain man of the sons of the prophets said unto his neighbour *in the word of the Lord*, Smite me, I pray thee, and the man refused to smite him." He had apparently good ground for the refusal, but the speaker had spoken "in the word of the Lord," and when he spoke again he said (v. 36): "Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art separated from me, a lion shall slay thee." And it is added: "And as soon as he was departed from him a lion found him and slew him."

The reason of the strange request may be gathered from the following part of the chapter, and while that reason was not made known to the hearer, the request demanded his unquestioning obedience, since it was made "in the word of the Lord." And this was the case, though to comply with it might have appeared to be unreasonable and even contrary to the law of God.

The words of the teacher have no such authority. He may expound in an edifying manner the prophetic Word, but he does not speak with the authority of inspiration.

The Priest.

The priesthood had respect to Israel as a worshipping people. God, who had redeemed them, was pleased to dwell among them, and the way of approach to Him was through the priest. By the priest the sacrifices were offered, the smoke of incense was caused to ascend, and the blessing of God was pronounced upon the people.

Looking Godward, the priest maintained, through sacrifice, their relation with Jehovah, and looking toward the people he conveyed to them Jehovah's benediction.

The King.

The kingship regarded Israel as a nation requiring to be defended, guided, and controlled. The people, as the sheep of God's pasture, needed to be shepherded, and when God would choose a king for them He made choice of one whose calling was that of a shepherd. "He chose David, His servant, and took him from the sheepfolds; from following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands" (Psa. 78. 70-72). In this passage the characteristics of the rule that is according to the mind of God are set forth. David became qualified to be king of Israel by tending the flock of Jesse, his father.

The tenderness and solicitude of the king for his subjects are indicated in the words, "Following the ewes great with young." These must not be overdriven. The function of the king is defined as being to feed the people of God. The word "feed" does not mean to pasture the flock merely, but to guide and govern them as well. The ideas of providing sustenance and of exercising control are both contained in it.

The qualifications of the king are also noted. The integrity of his heart is put first, and then follows the skilfulness of his hands. Heart and hand, the inward and the outward, sum up the whole man, and these are seen to be engaged on behalf of the flock. And let it be noted that these are the characteristics of true rule whatever the sphere of it may be, whether it is exercised in Israel or in the Church of God.

The City and the Temple.

After David had become king, and not till then, though the people had been long in the land of Canaan, the city of Jerusalem was taken. It had been a city of the Jebusites, a tribe which the Israelites had failed to destroy, but now it became the seat of sovereignty in Israel. Solomon, David's son, when he came to the throne,

built within the city the Temple, the house of God, which then became the gathering place to which the people from all parts of the land came up to worship.

Whoso would understand what the Bible teaches concerning the Jews, let him read and meditate on what it says regarding these five subjects—the land, the people, the king, the city, and the Temple. Around these the history of Israel is written.

Under the reign of Solomon the nation reached its highest point of magnificence and glory. But the glory soon faded. During the reign of Rehoboam, Solomon's son, the kingdom became divided. Two out of the twelve tribes adhered to Rehoboam, who was the representative of the house of David, and these formed the kingdom of Judah. The remainder of the people made Jeroboam their king, and became known as the kingdom of Israel. There were thus two kings and two kingdoms in the land.

From the time of Solomon to the present day the people of Israel have gone down. Their history has been a record of wickedness. For their sins they were carried away captive out of their land—Israel to Assyria, and Judah to Babylon—and though a remnant returned from Babylon in the days of Ezra and Nehemiah, the people continued to be under the yoke of the Gentiles. The descendants of those who returned were in the land when our Lord Jesus Christ,

“Great David's Greater Son,”

was born in Bethlehem of Judea. Before His birth the angel Gabriel appeared to His mother and said of Him: “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end” (Luke 1. 32, 33). That prophecy still waits to be fulfilled.

The Lord was born King of the Jews, and as such He presented Himself to the nation, but they rejected Him, and He has

never yet sat on David's throne. The Jews crucified Him. He rose from the dead and ascended to the right hand of the Father, on whose throne He sits. He sent down the Holy Ghost, and caused the Gospel of forgiveness to be preached in the streets of Jerusalem. The people refused to receive the Gospel, they resisted the Holy Ghost, they persecuted the messengers of God's mercy, and they sought to prevent them from preaching the Gospel to the other nations. For these things they came under the judgment of God, and so remain till this day.

Paul writes of them that they “both killed the Lord Jesus and their own prophets, and have persecuted us, and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved: to fill up their sins away, for the wrath is come upon them to the uttermost” (1 Thess. 2. 15, 16).

Not long after these words were written destruction came upon Jerusalem. The city and the Temple were destroyed, and the people were scattered from their land and dispersed throughout the earth, as they still continue to be.

When the Prince of Peace Returns.

The Approaching End of the Age.—V.*

By GEORGE HUCKLESBY.

ADAM'S sin not only plunged the whole of his posterity into “death,” as stated in Romans 5. 12, but it also subjected the whole of his possessions “to vanity,” as we read in Romans 8. 21. The Lord has undertaken the case of each, and He will at His Second Coming bring deliverance to the one and bestow blessing upon the other. As “the Second Man,” Christ will “restore to men that which He did not take away,” and as “the Last Adam,” He will take up the reins of government and rule according to the mind of God, where His Name has been so sadly dishonoured and His claims so wilfully

* Explanation of free Chart in colours, presented with January number: The words marked thus (*see Crown*) refer to points on the Chart, which please consult. Extra copies of the Chart can be supplied for Bible classes and students at 1d. each, post free. Many have spoken of help received.

ignored (1000 *Years of Rest*). Christ is not only the Head of the Church, the Messiah of Israel, and the King of Nations, but He is also the Lord of all Creation, and as such He will return to dry her many tears and exchange her sighs for songs.

At His appearing in glory (*Mount of Olives*) the Lord will usher in that Day of Millennial Rest, when the whole earth will keep a joyful Sabbath unto the Lord. There ascends to-day into the ears of the Lord of Sabaoth one universal groan from the whole animate creation, as mentioned in Romans 8. 19-22 (R.V.), but in that Day He will hear her unanimous and universal song as described in Revelation 5. 13 (R.V.). The heavens and the earth will form one vast Sanctuary, and the whole redeemed creation will constitute one united choir, filling that glorious Temple continually with Jehovah's praise.

"Thy Kingdom Come."

It was in view of this blissful period that our Lord taught His disciples to pray: "Thy Kingdom come, Thy will be done in earth as in Heaven" (Matt. 6. 10). God's Kingdom will then be established on earth, and His holy will will be done by all below, even as all delight to do it above.

This Golden Age will be Man's Jubilee, Creation's Sabbath, and Christ's Reign (*Third Star*), during which "Days of Heaven" will be enjoyed upon earth.

Christ is to reign universally according to Psalm 2. 8. God will yet place upon the thorn-wreathed brow of the earth-rejected Jesus the Royal Crown, Earth's universal diadem. Into that very hand in which was placed "a reed" as a mock sceptre at Golgotha God will place the sceptre of Universal Empire. The hands of the Man of Calvary (*Black Cross*) which were nailed to the tree of shame will in that Day hold the reins of universal Government. The once Homeless Stranger will then have "dominion from sea to sea, and from the river unto the ends of the earth" (Psa. 72. 8). The angelic announcement made at His birth will then be manifestly and literally fulfilled: "Glory to God in

the highest; and on earth peace, good will toward men" (Luke 2. 14).

During His reign the Prince of Peace will introduce and establish

A Permanent Peace

among all the nations of the earth (*All Nations Blest*). "He maketh wars to cease unto the end of the earth" (Psa. 46. 9) will then be an accomplished fact. Huge armies and powerful fleets will not be required in His kingdom, super-dreadnoughts and subtle submarines will become obsolete then. Military aeroplanes and hydroplanes will then be laid aside; and dynamite and cordite, melanite and lyddite will be for ever banished from His vast domain. In that Day the Nations will "beat their swords into plowshares, and their spears into pruninghooks" (Isa. 2. 4). Instead of using the finest manufactured steel for such purposes as now, they will convert those deadly weapons of warfare into useful implements of agriculture, not to be used to cut down fellowmen, but to be employed in breaking up the fallow ground and to reap in abundance the precious fruits of the earth.

Jerusalem will become

The Capital of the King of Kings,

the metropolis of the world, and thither the kings of the earth will resort to learn Jehovah's ways, and to receive the law at His mouth. "For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isa. 2. 3). At the commencement of that glorious age the Temple as described by the prophet Ezekiel will be erected in the land of Palestine, and will become "the house of prayer for all nations." Every year these Gentile nations will send their representatives to Jerusalem "to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles" (Zech. 14. 16). And as they thus assemble to worship the Lord they will gaze upon the Heavenly city, "the New Jerusalem," which will then appear over the Earthly city, transmitting its rays of light and glory upon all around and all below. Not only will they behold

that Mound of magnificence, as described in Revelation 21. 9-27, but they will be permitted to "walk in its glorious light." The Lord's words to that guileless Israelite, Nathaniel, will then be verified before their eyes: "Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1. 51).

These saved nations will thus behold a glorified Church associated with Christ in His heavenly glory (*Church Reunion with Christ*), and discover her to be the Centre of light and the Channel of blessing to the whole redeemed creation outside herself. Then will come to pass the saying that is written: "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60. 1-3).

As eye-witnesses of this manifested glory they will return to their own land and tell others what they have heard and seen

In Immanuel's Land.

By this means "the knowledge of the glory of the Lord will cover the earth as the waters cover the sea" (Isa. 11. 9), and other hearts will be touched, causing fresh outbursts of praise to God upon the throne. The circle of worshippers will thus widen until every part of the habitable earth will resound with Jehovah's praise, and this "Terrestrial ball" be girdled with worship, which will ascend as clouds of sweet smelling incense to God and to the Lamb.

God will be continually worshipped, Christ will be universally adored, the Holy Spirit will be publicly honoured, the Church will be manifestly glorified, Satan will be bound (*Satan Bound*), Israel will be abundantly blessed (*All Israel Saved*), Gentile nations will be unspeakably happy, the whole earth will be at rest (*Years of Rest*), and the whole Redeemed creation will be filled with harmonious songs of praise. Lord, haste that happy Day.

"And To-Day."

The Ashley Down Orphanage in the time of War.

MANY Christians all over the world look for the ANNUAL REPORT in connection with this work commenced by Mr. George Muller. In the Report attention is directed to the words, "Jesus Christ the same yesterday, and to-day, and for ever" (Heb. 13. 8). This unchanging statement explains the true cause of this continued favour towards this work, and so Dr. Bergin, with whom is associated Mr. A. E. Green, states on the first page: "It is with deep thanksgiving to God that in a year of such unprecedented sorrow in our land we are able to testify to His mighty power and arm outstretched on our behalf."

The total amount received for all objects, which include Bible circulation, tract distribution, missionary work, and orphan work during the year was £32,993 15s. 9½d.

There were received into the Homes last year 160 boys and girls, and a total of 1873 were cared for during the whole or part of the year, while 134 were sent out to take their place in life's battle. It is interesting to remember that many former boys are now engaged in the service of their country.

Every sphere in life has been

Affected by the Present War,

and so we give a few representative extracts from the Report, which we believe will be of interest to our readers.

From *Clydebank*, £1. "This sum is partly made up from pay for overtime work, and I wish to recognise in this way God's goodness, as hitherto I have not been paid for overtime."

"Anon.," £1000. "I do not know whether, in common with other charities, the Orphanage is suffering from the general decrease of subscriptions at the present time, but you may have been asking the one Giver of all good for a small help. At all events, I wish to enclose this cheque for the good work, with my earnest good wishes. Having passed my seventy-

seventh birthday, and a trying time during spring, the Lord has in His goodness granted me a rally beyond what I could have ever hoped; for how long or short a time only He knows. But it is best to act 'while it is called to-day.' In loving memory of Mr. George Muller and his life of prayer."

From *Newton-Stewart*, £3. "I am sending you a little earlier this year, and a little more as the Lord enables. Some of the usual channels will be blocked by this terrible war, but the Source is still the same, and new channels will open at His will."

From *Peterhead*, £4. "I may say our herring fishing has come to a sudden close through this war, so I am sending the Orphan's portion as the Lord prospered me. How true ye know not what shall be on the morrow. The Lord reigns."

From *Belfast*, £18 1s. 6d. "On 1st August, early in the morning, I was awake thinking of the dreadful troubles in Europe, nations at war, financial panic, dear food, &c., and then began thinking of the orphans at Ashley Down.

'Lord, Provide for the Orphans,'

I prayed. When I got to my office your Report was lying on my desk. Immediately I opened them I turned to the income and expenditure account, and could hardly believe my own eyes when I saw the large balance the Lord had enabled you to begin the year with. 'Well,' I thought, 'the Lord knew all about what was coming, and see how wonderfully He provides for His work.' The Lord Himself bless all the workers in His holy service at Ashley Down is my sincere prayer."

From *Totterdown*, £1 5s., from a Young Men's Bible Class, in lieu of their annual outing, which was given up owing to the national crisis.

From *Glasgow*, £20. "I have much pleasure in sending this. I must cut down one or two subscriptions, but I specially wished to send my full subscription for the orphans."

From *Melbourne*, Australia, £400. "En-

closed please find bank draft, which I have much pleasure in sending you for the maintenance of the dear children the Lord has given you the care of. I was glad to hear of the way you were so lovingly provided for last year, and feel sure that, notwithstanding the special circumstances we are passing through just now, you will still find He is true to His precious Name: Jehovah-Jireh."

From a former Orphan "in the firing line," 2s. and 5 francs. "I am sending a few shillings to show my appreciation for all that was done for me, and the care that was taken of me while I was in the Institution at Ashley Down. Please accept it as a present to commemorate my twenty-second birthday."

From a stoker on one of His Majesty's battleships, 10s. "Please find a small thankoffering for God's mercy and preserving care over me and mine during this time of peril. I have, indeed, enjoyed much of the Lord's presence of late, utterly unworthy though I am, and have been able in a small way to preach the glorious Gospel of God's wondrous love to poor, sinful men, and some have received it. Pray that we may indeed 'be strong in the Lord, and in the power of His might.'"

Thus this Report reminds us of the saying, "God buries His workmen, but carries on His work." The writer had the opportunity recently of visiting these Homes and seeing them. The pile of buildings are one great standing testimony to the fact that God is still the living God and the hearer and answerer of prayer. As he was shown the room occupied by Mr. Muller, and also the place where prayer is made each day, he thought what an intimate connection there has been for so many years between this place, these saintly men, and the God of Heaven.

The reading of the Report we commend to our readers, as it will be the means of cheering and strengthening hearts in these days of trial, depression, and difficulty in the great truth of Scripture, viz., "That God is, and that He is a rewarder of them that diligently seek Him." J. S.

The Revived Roman Empire.

III. From the Religious Standpoint.

By W. E. VINE, M.A., Bath.

WE will now note the religious conditions which are to prevail for a time upon the resuscitation of the Empire. These are plainly indicated for us in Revelation 17. The apostle sees a woman sitting on the seven-headed and ten-horned beast. The woman is gorgeously arrayed, holds in her hand a golden cup full of abominations, and is drunken with the blood of the saints. Her name, written on her forehead, is "**Mystery, Babylon the Great, the mother of the harlots and of the abominations of the earth**" (vv. 3-6). The woman is symbolically described as the city of Rome (v. 18), and that leads on to a second mention of Babylon, in chapter 18, and a new description. Now to the description of the woman in chapter 17 nothing more closely corresponds than the Papacy. But if the Babylon of chapter 17 is to be identified with that of chapter 18, the Papacy answers to the whole description only to a limited extent. While, however, there is much in common in the two descriptions in these chapters, yet the two Babylons are possibly to be distinguished. The Babylon of chapter 17 is a "mystery," not so that of chapter 18. Again, the destruction of the one is different from that of the other. The first will be destroyed by the ten kings and their emperor (17. 16), the second by the direct judgment of God (18. 5, 8, 20); the first as the result of human antagonism, the second by famine, fire and earthquake. We are perhaps, therefore, justified in taking the more limited view in connection with the circumstances of chapter 17. Even so the woman may be regarded as representing the apostate sacerdotal systems which have sprung from the Papacy as well as that system itself.

The position of the woman indicates an exercise of power which is voluntarily supported by the beast. That she sits upon the waters implies her religious dominion over the nations; that she is carried by the beast, who rules over the nations politically,

implies that there will be a complete alliance between her and the ten kings with their chief, and that the sphere of her influence will be co-extensive with the dominions of the beast.

The Papacy: Its Present Power.

Now though the Papacy lost its temporal power in 1870, it is far from having lost its political influence. Ecclesiastically, too, though it has received various set-backs, it is manifestly gaining power. This is especially observable, for example, in Britain, the overthrow of which as a Protestant Power is undoubtedly the object of the persistent aggressiveness of Romanism. This aggressiveness is manifest in all the dominions of the British Empire, as well as in other lands.

Again, while certain governments have of late shaken off the ecclesiastical yoke, and infidelity has spread among the people of Roman Catholic lands, the number of Roman Catholics has increased with great rapidity. They were estimated at somewhat over 200,000,000 twenty years ago, they are now said to number about 300,000,000.

Indications are not wanting of a tendency towards

A Reunion of Christendom,

which would be facilitated by a willingness on the part of the Papacy to adapt itself to the impulse of the time.

Present events, therefore, point to a resuscitation of Papal power which would involve the fulfilment of the prophecy relating to the woman and the beast that carries her. This renewed alliance between the political and the ecclesiastical powers will, however, be of brief duration. The successful efforts of governments in recent times to liberate themselves from Papal authority, as in the case of France and Portugal, are but foreshadowings of the eventual entire destruction of ecclesiasticism and sacerdotalism under the

revived Roman Empire. "The ten horns . . . and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire" (Rev. 17. 16). Thus it would seem that, when at the very zenith of its power and ambition, the Papacy, at the head of amalgamated Christendom, will suddenly meet its doom.

The Doom of Religious Babylon.

Its accumulated wealth would probably be an incentive in determining the ten kings to take this step, owing possibly to the impoverishment of their kingdoms as a result of wars and political and social upheavals. An additional cause will doubtless be the widespread spirit of antagonism against all religion.

Submission to the Papal yoke has invariably had an aftermath of infidelity; similarly the temporary subservience of the beast to the woman will issue in the casting off of all religious restraint and in the universal acknowledgment of the presumptuous claims of the world-ruler.

Satanic Authority of the Emperor.

The authority of this final emperor of the Roman kingdom will be satanic. "The dragon gave him his power, and his throne, and great authority" (Rev. 13. 2); "the beast . . . was, and is not; and is about to come up out of the abyss, and to go into perdition" (Rev. 17. 8). This implies that he has been on the earth in the past. The same thing is indicated in the interpretation of the seven heads. Topographically they are described as seven mountains, personally as seven kings (v. 9). Of these, five had fallen, the sixth was in power in John's time, the seventh had not then come (v. 10). The beast (clearly here symbolising, not a kingdom, but a person) would be an eighth, and yet would be of the seven (v. 11). These heads have been regarded by some as forms of government, by others as empires, or again, as emperors. There seems to be no reason why they are not to be regarded as emperors, though doubtless their empires are in view, as

being associated with them. Accordingly, the fact that the eighth is also one of the seven indicates his reappearance on the scene. Various suggestions have been made as to his identification, but this must remain uncertain until his advent.

With him the ten kings for a time receive authority (v. 12), subsequently handing it over to him with their kingdom (v. 17), but not before they have together with him crushed the great religious system symbolised by the woman (v. 16). His stupendous power and brilliant abilities, the evidence of his superhuman origin, his phenomenal capacity for organisation, and the consolidation of the empire under his absolute control will cause the whole world to marvel at him (Rev. 13. 3; 17. 8). To the world, in its divinely inflicted and therefore retributive delusion, he will appear like a god who has come to deliver from woe, and to introduce the long-looked-for age of peace and prosperity. Wonder will be succeeded by worship, both of the man and of Satan. "They worshipped the dragon because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?" (13. 4).

The world is now in course of rapid preparation for all this:

The "Superman"

has of late become a much discussed topic in various classes of society and in the press, and the idea is supported by the theories of evolution which are receiving increasingly wide acceptance. A spirit of expectancy is being thus aroused which will undoubtedly facilitate the recognition of the man himself at his advent, and the acknowledgment of his claims to divine honour. But this will involve the worship of Satan, and to this end the effective agency of

Spiritism

has been long at work. Spiritism leads to devil worship. It must do so; its energising power is Satan himself. Both spiritism and theosophy, and similar forms of error, all of which are rapidly on the increase

to-day, are paving the way for world-wide worship of the dragon.

The imperial power and worship of this emperor will be promoted by another potentate similarly energised by Satan. This latter is the second beast, described in Revelation 13. 11-end. Later on in the book he is called

The False Prophet

(Rev. 16. 13; 19. 20; 20. 10), indicating that his activities are chiefly of a religious character, and perhaps that he will be more closely connected with Jewish affairs. He will make "the earth and them that dwell therein worship the beast," the emperor of the ten kingdoms (13. 11), deceiving the world by supernatural signs wrought in the presence of the first beast (v. 12), and enforcing the worship of his image (v. 15), the abomination of desolation set up in the temple at Jerusalem (Matt. 24. 15). With the worship of an image the times of the Gentiles began (Dan. 3. 1), and with similar idolatry they will end. In the days of the early Roman emperors their deification was celebrated by the adoration of their images. Then, as formerly under Nebuchadnezzar, those who refused to worship suffered death. So will it be under the final emperor and his colleague.

Various opinions are held regarding these two beasts of Revelation 13, as to which is the man of sin spoken of by Paul in 2 Thessalonians 2, which the Antichrist mentioned in John's Epistles, and which of the two is the wilful king described in Daniel 11. Limitations of space preclude our entering into the subject in detail here. The present writer holds the view that all three are the same person, and that they are also the same as the horn in Daniel 7. 8, 11, and as the first beast of Revelation 13, and that these are all different descriptions of the final head of the revived Empire. The Old Testament passages somewhat briefly announce the arising of this world-wide ruler; the New Testament passages unfold and expand the preceding predictions concerning him,

among the additional details given in the New Testament being the fact that he is to have a prophet who will assiduously support his claim to deity and his administration. It is the world emperor, and not his prophet, who is to be worshipped, and who therefore proclaims himself as God (2 Thess. 2. 4). His prophet, the second beast of Revelation 13, in the exercise of all the power of the first, will cause the world to worship him (13. 12). As his prophet and prime minister he would not himself endeavour to usurp the position of him whose avowed deity he seeks to support.

The similarity of the details in the above-mentioned passages indicates that the same person is in view in each case. His blasphemies, for instance, and his assumption of deity are mentioned in Daniel 7. 25; 11. 36, 37; 2 Thessalonians 2. 3, 4, and Revelation 13. 5, 6, and his war with the saints in Daniel 7. 21, 25 and Revelation 13. 7. Further, the blasphemous proclamation of himself as God is consistent with what is said in John's Epistles concerning the Antichrist. For in his self-deification he is directly "antagonistic to Christ," he denies that Jesus is the Christ, and therefore denies the Father and the Son (1 John 2. 22).

The two potentates will establish not only a universal religion, but also a

Universal System of Commerce.

The second beast "causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their hand, or upon their forehead; and that no man should be able to buy or to sell, save that he that hath the mark, even the name of the beast or the number of his name" (Rev. 13. 16, 17). This indicates a world-wide protectionist system, such a system as, for instance, might conceivably be established under some form of syndicalism. Undeniably, circumstances in the industrial world to-day manifest an increasing tendency in this direction. The principles previously mentioned, as now making for industrial

and international revolution, and the present stupendous movements towards amalgamation, are clearly preparing for the fulfilment of this prophecy by facilitating the eventual establishment of the unrighteous commercial system of the reconstituted Empire.

CORRESPONDENCE.

Substitution—For Whom?

To the Editor of THE WITNESS.

PLEASE allow me a few remarks in connection with the answer on Substitution which appeared in your September issue.

The question is headed "Substitution—For Whom?" and our brother's answer seems to be in substance, "For nobody; there is no such thing in Scripture." This asks us to revise our whole conception of one important aspect of the death of Christ for His people. It is plausible to say that "Christ's death as a substitute is a matter of deduction; it is not so stated." Well, the word "substitute" does not actually occur, any more than such terms as "the Fall," "the Trinity," "the Intermediate State." Are all these truths to be at the mercy of the first denier on the ground that "they are matters of deduction; they are not so stated?"

The answer creates an atmosphere of distrust around "substitution," a truth precious to the redeemed in all ages, by calling it a "theological term," and adds, "neither is there any equivalent term in Scripture." It was the existence of the truth woven into the very warp and woof of the Scripture that called for the term.

But do not let us be too sure that there is no term representing "to be the substitute for." "He was wounded for our transgressions. . . . The Lord hath laid on Him the iniquity of us all. . . . His soul an offering for sin" (Isa. 53, 5, 6, 10) are terms conveying the thought of substitution. Is not to do a thing "instead of" another a term equivalent to being a substitute? "And offered him up. . . . in the stead of Isaac his son" (Gen. 22, 13). Have all Evangelical Christians been deceived in taking this as a figure of the Lamb of God dying "instead of" us? Is there no equivalent idea to substitution in the sin and trespass offerings and in the scapegoat?

I do not believe that the matter depends on the meaning of prepositions alone, but your correspondent lays down that the preposition that conveys the substitutionary or vicarious sense is *anti*." However, when we come to Matthew 20, 28 and Mark 10, 45, "To give His life a ransom for (*anti*) many," he tells us that the idea is that of equivalence rather than of substitution. Surely to suffer the equivalent of what another has incurred in view of his deliverance is to suffer as his substitute. The character of the penalty matters not. The "broad" theologian cries out against what he

calls the "immorality" of substitution, and yet it is thought a perfectly righteous transaction if a friend in court, or even the judge himself, *willingly* pays the fine of a guilty person.

What Peter proclaimed to the unsaved was forgiveness through faith in a crucified and risen Saviour; but writing later to those who had believed, he lets them into a family secret: "His own self bare our sins in His own body on the tree" (1 Peter 2, 24). It is admitted in the article in question that this verse "is perhaps not altogether incapable of the idea of substitution." To most minds Peter's words can have no other meaning. In what other sense could Christ bear our sins than as our substitute?

To refer for one moment to the other preposition *hyper*. Certainly it would be impossible always to give to it the sense of "instead of" any more than to *anti*, but there is good authority for questioning whether this sense can be excluded from all its occurrences.

In Romans 5, 8 we read, "Christ died for us." Was not death in its deepest sense the penalty of sin? Did not Christ by dying suffer vicariously for us? If "He was wounded for our transgressions" He certainly took the place of us transgressors. If "by His stripes we are healed," we know full well that those stripes ought to have fallen upon us, but that He bore them in our room and stead.

May we hold fast the substitutionary sufferings of Him of whom each believer can say, "He loved me, and gave Himself for me" (Gal. 2, 20).

Paris, 13th Sept., 1915.

W. HOSTE.

QUESTIONS AND ANSWERS.

REPLIES ARE INVITED TO THE FOLLOWING.

"**Only in the Lord.**"—If a sister in the Lord found out after engagement that the man to whom she was engaged was *only* a nominal Christian, and not truly "born again," would she be entitled to break off the engagement, and state her reason for so doing?

"**In Clouds.**"—Is there any warrant for the suggestion made by some that 1 Thessalonians 4, 17 might read, "Caught up in clouds of saints," or has it only reference to atmospheric clouds as generally accepted?

Ministry and the Lord's Supper.

QUESTION 677.—Is it according to Scripture to have an address to believers (the speaker being announced beforehand) before the breaking of bread on Lord's day morning?

Ans.—In Acts 20, 7 we read: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." The object of the coming together was "to break bread," which, it appears, was a weekly observance. This clearly takes the precedence of ministry. Our Lord's comforting words recorded in John 13 to 16 fol-

lowed the institution of the Supper. Whilst there is no Scripture to guide us as to the exact hour of observing the Lord's Supper, yet it is seemly and becoming that believers should do this first before any other kind of service. An address, announced beforehand, would be quite becoming, if given in a separate service, as is done in some places, after the observance of the Supper. Of course we are not referring to any suitable and helpful ministry at the Lord's Table, which might either precede or follow the partaking of the bread and wine.

T. ROBINSON.

The Watching Ones.

QUESTION 678.—Will only those who are found watching be caught up when our Lord comes, as some seem to teach from Hebrews 9. 28 and other Scriptures?

Ans. A.—"They that are Christ's," "the dead in Christ," will *all* without distinction be raised (1 Cor. 15. 22, 23; 1 Thess. 4. 16). Similarly the "we" of 1 Corinthians 15. 51, 1 Thessalonians 4. 17, includes *all* who are alive and remain. All will be caught up, though a special blessing is reserved for those who in separation from the world are truly waiting for their Lord (Luke 12. 35-48).

W. R. LEWIS.

Ans. B.—"They that are Christ's at His coming" (1 Cor. 15. 23). Not a select few of them. "The dead in Christ, . . . and we who are alive," shall be caught up to meet the Lord in the air" (1 Thess. 4. 16, 17). Not a *part* of the "body of Christ," that would be an imperfect Christ. "To them that look for Him." The emphasis on the "Him." This is the normal attitude of the believer. "We look for the Saviour from Heaven" (Phil. 3. 20). "The Spirit and the Bride say, Come," *i. e.*, to Him (Rev. 22. 17). A godly but ignorant saint is better than an ungodly but intelligent saint. The difference will be seen not at the rapture, but at the Judgment Seat of Christ. "What I say unto you I say unto all, WATCH" (Mark 13. 37).

T. ROBINSON.

Ans. C.—Every believer in Christ will be "caught up," whether fallen asleep or "alive and remaining," whether watching or sleeping (see 1 Thess. 4. 15-18 and 5. 10). The former of these passages refers to physical condition (death), the latter to spiritual (watchfulness). True, we are exhorted not to sleep, but assuming the possibility of our doing so, we are, nevertheless, assured that we "shall live together with Him." This is absolute and without qualification.

Hebrews 9 deals with type and antitype. In v. 7 we get the typical holy place and the typical high priest; whilst in v. 24 we have the antitypical holy place (not made with hands), and the antitypical high priest, Christ. Israel's high priest went into the holy place once a year, and also came out again, both going in and coming out for *all Israel*, not for the watching ones only. This cannot be controverted, and the figure would fail if either our Great High Priest's going in or coming out was only for the watching ones.

Of course it is good to be "watching," but we must be careful not to press the wholesome doctrine of watchfulness so as to make it mean what is not taught in God's Word.

The word "look" in v. 28 means to "wait," and our blessed Lord's return will be the consummation of all for which He died and rose again, both as to His people and Himself. Those who have fallen asleep cannot be said to be watching, but they are certainly waiting, as much as are those who are "alive and remain."

WM. HARLAND.

Ans. D.—There are three different theories advanced by

Three Schools of Prophetic Interpretation.

The first theory states that *all* Christians, irrespective of age, state, position, intelligence, or faithfulness will be caught away when the Lord comes. In proof they quote 1 Corinthians 15. 23, "They that are Christ's (*i. e.*, belong to Christ) at His coming." This seems both inclusive and conclusive.

The second school affirms with equal assurance that *all* Christians, irrespective of age, state, position, intelligence, or faithfulness, are destined to pass through the Great Tribulation, which they predict to come before the appearance of the Son of Man. These interpreters quote largely from Matthew 24 to support their views.

The third theory is an attempt to reconcile the two foregoing theories by admitting, in measure, that they are both right and that they are both wrong. The third theory asserts that the watchful ones will be caught away, and that the *unwatchful* will be left to endure the tribulation. This theory divides the saints, and any interpretation which requires to do that to support itself is always wrong.

There are

Three Spheres of Division.

1. Those who divide the saints in *life on the earth*. Mark them and avoid them.

2. Such as divide the saints in *death and the grave*. Shun such. These would not attend the funeral of a Christian outside their own self-constituted Church fellowship. They carry their sectarian prejudices into the very grave.

3. Such as would divide the saints in *resurrection and glory*. This is what the "watchful" theory does.

The thought of *looking* is a frequent one in Hebrews.

1. To begin with, we see Jesus (Heb. 2. 9). This is true of every Christian.

2. We run *looking* unto Jesus (Heb. 12. 2). This is true, more or less, of every Christian.

3. Then if we run *looking* unto Jesus, we must be amongst those who *look for Him* (Heb. 9. 28); if *watching* saints only are to be "caught up," would it not be equally scriptural to assert that only such sinners who are *looking* for Judgment and fiery indignation will get it; and that such sinners as are *not looking* for it will not get it? (see Heb. 10. 27).

T. BAIRD.

Mexico and its Present Great Need.

THE Lord's people have been enabled during the trying months of the past year to remember the believers in "Stricken Belgium" and elsewhere who have suffered *directly* through the awful struggle now raging in Europe. Permit me to say a word on behalf of those countries affected *indirectly*. The difficulties and cost of living have increased everywhere, especially in South America, while it is inconceivable that Mexico would have been in such a chaotic condition apart from the great War, so that it might well have a place in the prayers and sympathies of the Lord's people.

Mexico has been well named

"The Land of Revolution."

Civil war has gone on for nearly five years. "Every man did that which was right in his own eyes" (Judges 21. 25) aptly describes its present condition, while the various factions in arms are more concerned about themselves and their own gains than the welfare of their own country.

The atrocities and destruction of life and property are appalling. Each faction has issued millions of dollars in paper money, not represented by a corresponding gold or silver reserve, which has been forced upon the public. The value of the Mexican dollar has depreciated from 2s. 1d. to 2d., while at the present moment may be worth 2d., or even less. The cost of living has increased accordingly, and wages of the working classes have only increased about 45 per cent., and having to pay close on *ten times more* for all they eat or

wear, one can form a little idea of the misery that exists.

Thousands are facing starvation. Just before leaving Orizaba I took note of sixteen children being buried in one day. What was the cause?

Starvation and Smallpox.

Alas, almost nothing has been done to meet the need. Humanly speaking there is little hope for Mexico as a nation until the United States intervene, for even the civil population confess they may expect no salvation from their own countrymen.

Surely God's "judgments are in the earth" (Isa. 26. 9). The effects are being seen and felt in that dark land. What is the need of the moment? PRAYER.

1. For the Lord's people throughout the country, especially in Mexico City, Orizaba, Rio Blanco, Vera Cruz, Tehuacan, and Puebla.

2. For our brother Allen in Mexico City and the work now being done in the first four places named.

3. That the precious seed spread broadcast for these many years may yet bear fruit to God's glory.

4. That God may come in and use the means as He sees best to establish peace and order, so that His work may go forward in quietness and power.

And may the Lord stir our hearts to show practical fellowship with His people there in their deep need!

G. A. W.

CONTINUING "THE WITNESS" FOR 1916.

NEARING the close of another year of testimony, we feel grateful to the Lord for help so freely supplied through able ministers of the Word "given" by the Head of the Church. Letters have come from many parts telling of counsel and cheer from Special Articles connected with the Present Crisis, Papers on the Approaching End of the Age, and the Roman Empire in Prophecy, as well as from various other articles.

The Witness will (p.v.) be continued during 1916 with the definite aim of all God-given ministry: "Edification, exhortation, and comfort" (1 Cor. 14. 3). It is purposed in these days of stress and difficulty unparalleled in history to devote the entire issue of January to ministry concerning

"The Lord Himself,"

as that which will best meet the need of so many yearning hearts, and fulfil the threefold purpose of ministry named above. Articles by various esteemed brethren are in hand and others are preparing. Other special features will be named later.

New Contributors have added to the variety and freshness of the magazine during recent months. As aged patriarchs lay down their pens, our gracious God continues to keep the lamp of truth continually burning.

Questions and Answers have ever been a feature of our magazine. A number of well-

known and esteemed brethren have kindly consented to answer special questions. Thus we hope to increase the number, and answer more promptly during the coming year questions likely to be of general utility.

Missionary Points. When our esteemed departed brother, Dr. Case, commenced his series of papers on "Missionary Methods," he pointed out the need for more pointed witnessing on this matter. This year we have had special papers dealing with Prospective Missionaries, The Heart of Savagedom, Bible Lands and the War, Special reports from Belgium, Italy, France, Mexico (as above), and other items. We hope to supply reliable information from those specially acquainted with needy areas, and thus stimulate prayer and practical sympathy.

The Roman Empire is of such interest to-day, and likely to continue for coming years, that we purpose issuing the valuable papers by W. E. VINE in book form at an early date. The price will probably be 1/, including all the maps.

"Workers Together." The Editor will value the continued help of fellow-workers who will distribute 6, 12, 20, or more copies amongst friends, send names and addresses of Christians who may not know *The Witness*, or otherwise help with matter, suggestions, and items of interest.

HYP.

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Notes on Galatians 5. 14 (*continued*). **is fulfilled**—*plērōō*, as in Rom. 13. 8; the tense is that which expresses completeness, effected in the past and continued into the present. The words may mean either, *a*, that the full intention of the law is expressed in one precept, or, *b*, that the whole law is fulfilled where this one precept is observed. In Rom. 13. 8-10, where the Apostle deals with the same subject at greater length, the separate commandments of the law are enumerated and “summed up” (*anakephalaioomai*, ‘to head up’, as in Eph. 1. 10, 11) in the same precept. This consideration favours the former interpretation, but at the close of the paragraph in Rom. 13. he asserts that ‘love . . . is the fulfilment (*plērōma*, for which see at v. 4, above) of the law’, thus favouring the latter meaning. It is probable then that the two ideas are combined here, that the distinction is not made in the earlier and briefer treatment here that is made in the later and longer one in Romans. Indeed it follows that if all the commandments of the law are summed up in one precept then to keep that precept is to keep the whole law.

in one word, even in this;—*logos*, here—a precept or commandment, cp. ‘decatalogue’, from *deka*, ten, and *logos*, a word, ‘the ten words,’ *i.e.*, the Ten Commandments, Deut. 10. 4, cp. “in this word”, Rom. 13. 9.

“My Neighbour.”

Thou shalt love thy neighbour as thyself.—cited from Lev. 19. 18; this section of the law was apparently in the Apostle’s mind as he wrote, for this is the second citation from it within a brief compass, see v. 11. ‘Neighbour’ is *plēsios*, ‘the near one’; but in the law the Jew only was intended, for ‘neighbour’ is parallel with, and hence is an equivalent of, ‘the children of thy people’; cp. also vv. 16, 17, ‘thy people’, ‘thy brother’. The question of the scope of the word had

apparently been raised among the lawyers of Israel, for one of them, when the Lord Jesus quoted this passage, asked Him, ‘And who is my neighbour?’ Luke 10. 25 ff. The effect of the parable of The Good Samaritan, given in reply, was to answer ‘not fellow-nationals but fellow-men’; the claim of one man upon another rests not upon consanguinity (in the narrower, non-Scriptural sense, see Acts 17. 26) but upon need.

The teaching of the present passage also appears to be based directly on that of the Lord Jesus, Matt. 22. 34-40, Who, however, made a distinction between love to God and love to one’s neighbour, and declared that all that God had revealed in the law and in the prophets ‘depends’ upon these two. The thought conveyed by the language of the Apostle is not really different. The Lord represents the various commandments as radiating out from these two, the Apostle represents the commandments as converging upon them. That the Apostle does not refer either here or in Rom. 13 to “the great and first commandment” is perhaps due to the fact that his immediate purpose was to urge upon believers their responsibilities towards all men, whereas the Lord was answering a question about the right interpretation of the law.

Both the Lord Jesus and the Apostle, on the occasions mentioned, appealed to the essentials of the law as proclaimed in the law itself, and this because of the condition of those addressed in each case. The lawyer asked concerning the law, and out of the law the Lord answered him; the Galatians desired to submit to the law, and out of the law the Apostle directed them to the true way of submission to the law. There was a higher standard, however, for those who had made, or promised to make, progress. “The new commandment” was not merely “that ye love one another”, the newness lay in the different standard; “as thyself”, said the law, “as I have loved you”, said the Lord, John 13. 34,

15. 12. So also Paul, "walk in love, even as Christ also loved you", Eph. 5. 2, cp. 1 John 3. 16.

v. 15. **But**—having asserted that true liberty expresses itself in mutual love, the Apostle adds a necessary warning against the false liberty which is self-assertive and which issues inevitably in mutual destruction.

if ye bite—*daknō*, which, like the Eng. word, besides its literal has a wide range of metaphorical meaning.||

and devour—*katesthō*, lit., 'to eat up', in N.T. used of the effect of fire, Rev. 11. 5; of the unscrupulous rapacity of the scribes, Mark 12. 40, Luke 20. 47; and of that exploiting of one another which is the antithesis of love, 2 Cor. 11. 20, and here.||

take heed—*blepō*, to look, to see, whether with the physical eye, Matt. 6. 4, or in mental vision, Rom. 7. 23, or of inanimate things, Acts 27. 12. It also means 'to attach importance to', Matt. 22. 16, and 'to be on one's guard against', Mark 12. 38, and here.

that ye be not consumed one of another.—*analiskō*, as in Luke 9. 54, 2 Thess. 2. 8, marg.; in those places literally, here metaphorically. If they lived in mutual love they would be "knit together" and would make "increase of the body unto the building up of itself", Eph. 4. 16, but if they were possessed by the opposite spirit they could only work havoc among themselves with the certain result that their corporate testimony would be laid in ruins.||

Ideal Picture of a Church.

The ideal picture of a church is of brethren dwelling together in unity because they are indwelt by the Holy Spirit of God, Psa. 133. 1; here the Apostle presents a contrast, savage beasts making of each other a prey. Thus he warns them that party strife never ends in victory for either side, but always in mutual destruction.

There is here an instance of the figure of speech called climax, 'bite-devour-consume'; for another instance of the same

figure, "steal..kill..destroy", see John 10. 10.

"Bite" and "devour" are in the continuous tense, they describe a process; "be consumed" is in the momentary, or point, tense, it describes the result of the process.

v. 16. **But I say**,—as at 4. 1, above. In the preceding passage they were urged to use their freedom aright and to exercise their love in mutual service. Still the Christian life is not merely the response to law imposed from without, however excellent that law may be, it is the result of a new spirit quickened within. Nevertheless, just as law must be obeyed, so must the spirit of the believer yield to the guidance, and receive the power, communicated to it by the Holy Spirit of God.

walk—*peripateō*, for which see *Thessalonians*, p. 67.

by the Spirit,—see at v. 5, above.

and ye shall . . . fulfil—*teleō*, which is used in N.T. as under:

a, to end, as a journey, lit., Matt. 10. 23, or metaphorical, 2 Tim. 4. 7, or as a discourse, Matt. 11. 1, 13. 53, 19. 1; 26. 1, or as an experience of trial, Luke 12. 50, or as a period of time, Rev. 20. 3, 5. 7;

b, to complete, as an appointed work, John 19. 30, Rev. 11. 7, or as a purpose, Rev. 10. 7;

c, to exhaust, of the wrath of God, Rev. 15. 1, 8;

d, to obey a law, whether purposely, Luke 2. 39, James 2. 8, or unconsciously, Rom. 2. 27;

e, to give effect to, here;

f, to pay a tax, Matt. 17. 24, Rom. 13. 6;

g, said of the prophetic word when it comes to pass, Luke 18. 31, 22. 37, John 19. 28, Acts 13. 29, Rev. 17. 17.||

Suggestive Topics.

For Bible Students and Christian Workers.

FOUR THINGS IN ROMANS 8

- | | | | |
|------------------------|----|----|---------|
| 1. Security in Christ, | .. | .. | verse 1 |
| 2. Sanctity of life, | .. | .. | .. 2 |
| 3. Liberty from law, | .. | .. | .. 2 |
| 4. Victory over sin, | .. | .. | .. 3 |

H. K. D.

The Closing Scenes of Time.

The Approaching End of the Age.—VI.* By GEORGE HUCKLESBY.

WE were considering that blissful period when earth's rightful Sovereign shall reign, when God's kingdom will have really come, and the Heavens and the earth will be filled with Jehovah's praise. From Revelation 20 we learn that that golden age will last for "one thousand years," but like all preceding dispensations it will end in a failure on the part of man.

"**Failure**" is written across every page of human history. When tested in innocence in the Garden (*Paradise*), Adam disobeyed his Maker. During the period without law, when left to conscience, man so filled the earth with vice and violence that in fifteen hundred years God had to purge it with the deluge (*flood*). When placed under law Israel became guilty of idolatry at Sinai (*Mount*), and at Calvary Jew and Gentile conspired to crucify the Lord of life and glory. For wellnigh two thousand years God has been testing man under the grace of the Gospel, and we have but to

Turn our Eyes Across the Channel

and see that gigantic, deadly struggle taking place between so-called "Christian nations" to ascertain the result of this test. Then in the age to come God will further try man amid the glory of the Millennial Kingdom (*Green Square*), and in Revelation 20. 7-10 we discover the result of that test. The sure word of prophecy foretells and describes this outbreak of lawlessness, which will be the last act of rebellion this world will ever witness.

From all this we learn that the heart of man in its unregenerate state is at "enmity against God," thus clearly proving the truth of our Lord's words, "Ye must be born again" (John 3. 7). Nothing short of this great work of regeneration can ever meet the deep need of a ruined sinner, or satisfy the righteous claims of a Holy God.

* Explanation of free Chart in colours, presented with January number: The words marked thus (see *Crown*) refer to points on the Chart, which please consult. Extra copies of the Chart can be supplied for Bible classes and students at 1d. each, post free. Many have spoken of help received.

All through that peaceful period Satan will be bound and shut up in the bottomless pit, but at its close God will permit him to be let loose for a short season, and during that brief interval of time this arch-enemy will make his final attempt to dethrone the King of kings. All through

The Millennial Age

(*Green*) everything will be marvellously prolific, and many of those born to the sons of men during that period will still be unchanged in heart, yielding only a "feigned obedience" to Christ's rule, as stated in the margin of Psalm 18. 44. There must be obedience on the part of all during that reign of righteousness, as every act of disobedience will at once be punished. It would appear that those who thus render this "feigned obedience" will remove as far as possible from God's chosen centre of worship, where they will be found by Satan at his release. He will proceed at once to the "four corners" of the earth (R.V.), the farthest points from that earthly centre, in order to raise an army. With his long experience of men Satan will know exactly where to find those who will be willing to follow him. As it was at the opening scene of human history, when man had fallen, Adam sought to get away from God, so will it be in the days to come. It will be these that will be deceived by the subtlety of the "old serpent," and many will speedily rally around his standard. Satan's objective will be "Jerusalem," the city of the great King, and his desire will be to overthrow the One whose brow will be adorned with earth's universal diadem. This final outbreak of rebellion will be dealt with summarily by God. "Fire from Heaven" will destroy the army, and the leader, being arrested in red-handed high treason against the King of kings, will be "cast into the Lake of Fire, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever" (Rev. 20. 10). Thus will close

the longest war the world will ever witness, that mighty conflict between good and evil, that prolonged battle between truth and error, the gigantic struggle between God and Satan, Heaven and Hell.

The Great White Throne Judgment

(*White Throne*) will then take place, winding up all the affairs of time. This will be the last act in the great drama of human history on the stage of time. Many scenes have been witnessed along its course, and a great variety of acts have been performed, from the enactment of that first scene in Eden to this the final scene of all, as described in Revelation 20. 11-15.

The "throne" speaks of might and majesty, of rule and authority. Its conspicuous colour is a symbol of equity and purity, "for we know that the judgment of God is according to truth" (Rom. 2. 2). "Just and true are His ways" (Rev. 15. 3). The Judge appointed to occupy the seat of judgment, and to decide at that great assize the eternal destiny of this vast number, will be the Man Christ Jesus, for "the Father judgeth no man, but hath committed all judgment unto the Son" (John 5. 22). It is He who once stood to be judged at Pilate's bar, when the Creator was arraigned before the creature for judgment. At that judgment wicked men dared to blindfold those very eyes before which all such will at this scene appear. At that mock trial His face was marred more than any man's, and impious men dared to defile it with spital. But here that same countenance will shine with a radiance before which the sun's meridian glory will pale, and in the blaze of which the brightness of the firmament will pass away.

Those appearing to be judged at that solemn tribunal are declared to be "the dead," and will include all those who have died without Christ from Cain all down the ages. Not only are they physically dead, but they are without spiritual life. *Eternal existence* all will have, but *eternal life* only the saved will have. The One before whom they stand for judgment once died that they might live, and by His glorious Gospel

offered them "life" as a free gift, even "life for evermore." But this they refused, although the great Life-Giver had so touchingly asked, "Why will ye die?" (Jer. 27. 13), and had so pathetically exclaimed, "Ye will not come unto Me that ye might have life" (John 5. 40). They now appear in His presence without life and without hope.

"The judgment will then be set, and

The Books will be Opened"

(3 *books*), testifying to the solemnity of the occasion and the searching character of that judicial investigation. "The books" are God's faithful witnesses, and their evidence will be so clear and conclusive, so convincing and condemning, that there can be but one verdict returned in that Court. Each one appearing at that bar will be proved to be "guilty," and as such will stand defenceless and without excuse. The dread sentence will be pronounced by "the Righteous Judge," who is the personification of truth and the embodiment of every grace, whose very Name is "Love." The One who now cries in all the tenderness of His loving heart, "Come!" will then be compelled to say, in keeping with the strict justice of His throne, "Depart." "And these shall go away into everlasting punishment," "for whosoever was not found written in the Book of Life was cast into the Lake of Fire."

The closing scene of time will be succeeded by

The Eternal State,

in which will be seen the new Heaven and the new earth. That fixed condition of things will then be brought about which shall never be moved or marred. This is God's promise in Isaiah 65. 17; for this the believer is taught to look in 2 Peter 3. 13, and here in Revelation 21. 1-8 we have this new order of things described. "All things will be made new." Everything will then be seen in its resurrection beauty, fixed upon its redemption basis. The far-reaching effects of "Calvary," and the full outcome of that "wondrous Cross" will be made manifest to all. That comprehensive

statement: "Behold the Lamb of God which taketh away the sin of the world" (John 1. 29) will then be veritably fulfilled. Those mysterious words, "That He might reconcile all things unto Himself, whether they be things on earth or things in Heaven" (Col. 1. 20), will then be manifestly verified. The Tabernacle of God will be eternally with men. God will enjoy in all its fulness the great desire of His heart. His full and final rest will be entered upon, and there shall be neither adversary nor evil occurrent to disturb that rest, or to cause fear or tears to any of its happy occupants.

The Voice which cried upon the tree, "It is finished," when the firm foundation of this glorious Temple was laid amid the depths and darkness of Golgotha, will be then heard saying from the throne amid the light and splendour of the eternal glory, "It is done," and this magnificent structure will be seen in all its

Perfection and Permanency.

That vast plan of redemption, devised by the Divine Three-in-One in the council chamber of Eternity, and which the Lord Jesus, as Jehovah's Servant, undertook to execute, will be seen carried out in all its minutest details, and the last touch will have been put to that great redemption work. All will be perfectly accomplished, and everything will be everlastingly done.

Then, as "Son of Man," Christ will "deliver up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Cor. 15. 24-26). And this will be accomplished when the Destroyer of Death shall cast that mighty foe into the Lake of Fire. Every jot and tittle of the Eternal Purpose will be seen to be carried out, every whit of that stupendous work will be manifestly declared to be according to the divine pattern. Then will the everlasting Triune

"GOD BE ALL IN ALL."

"This Same Jesus shall so Come."

By JAMES WRIGHT, *Bristol.*

NOTHING plainer or more simple could be imagined than this testimony of the angels. Listen to it: "This same Jesus shall so come" (Acts 1. 11).

"THIS SAME JESUS," an emphatic word. It fixes the identity of the Person of the One who is coming. It is as much as if the angels said to John: "Now, John, that Jesus on whose bosom you reclined at supper is coming again." It is as much as if they said to Peter: "Peter, that Jesus who looked upon you when you basely denied Him, and by that look melted your heart, and by prayer to the Father beforehand upheld you in that distressful moment. Peter, that same One is coming again." It is as much as if they said: "You will remember how the little children came in groups around Him, and He put His hands on their heads. It is that same Jesus who is coming. He will come in very different form, but it is the SAME JESUS!" Oh, is it not lovely that we shall see the "same Jesus" who met the poor woman at the well and made her a worshipper such as the Father seeks. He is coming again, and we shall see Him.

He is the "SAME JESUS" now to any tired one who has been toiling all night and taken nothing, and is discouraged at the non success of his labour. You remember how He stood on the shore in the morning and said, "Children, have ye any meat?" They answered, "No." He said, "Cast the net on the right side of the ship and ye shall find." They did so, and "were not able to draw the net for the multitude of fishes." He did not want their fish, for He said, "Come and dine" (John 21. 12), and there was a dinner prepared for these weary toiling ones. It is the "SAME JESUS."

That same faithful Friend is coming, who resorted again and again to the beloved ones of His heart at Bethany, and whose heart is just the same now, the faithful Friend who "sticketh closer than a brother." It is the "SAME JESUS" who is coming. The Holy Spirit means us by the emphasis of this word to enter into the reality of the

Lord Jesus, how verily He took flesh and blood, and was made "perfect through sufferings" (Heb. 2. 10); so that having suffered being tempted He is "able to succour them that are tempted" (Heb. 2. 18), and intimately sympathise with every pang His people feel.

It is the "SAME JESUS" who on the mountain top looked across the water through the midnight darkness and saw His disciples "toiling in rowing" and the wind "contrary" (Mark 6. 48). And He does that over and over again in the experience of His tempest-tossed ones. And it is He who is coming again, not a stranger; it is the One we know by the Gospels and by the teaching of the Holy Spirit in our everyday life.

And He will "so COME" from that place of glory, the immediate presence of God, to take hold of you and me, and lift us up to Heaven. Was ever such love, such grace! "Behold, what manner of love the Father hath bestowed upon us" (1 John 3. 1), and the Son bestowed upon us, that He is going to take us to be with Himself.

Now, this is called "the blessed hope." Is there anything like it or which so satisfies the soul? Let us ask the Holy Spirit to make it a more bright and purifying hope. "Every man that hath this hope in him purifieth himself, even as He is pure" (1 John 3. 3).

* "Workers Together."

AS this season of the year is the special time when the Lord's people are deciding as to what magazines they will obtain for the coming year, the Editor will value help in introducing *The Witness*.

Think of the friends in Assembly, or who are known to you, who may not have seen the paper; send their names and addresses, and the Editor will be pleased to send to each a free copy of *The Witness* and a copy of the coloured chart of "The Approaching End of the Age" (page 181), and thus enable them to examine the paper for themselves.

Elder brethren might mention in Assembly, commend to young Christians, or otherwise draw the attention of believers to that which may be to edification and profit

Any worker who values the testimony and can distribute 6, 12, 20, 50, or 100 copies in Meetings or Conferences will be cheerfully supplied free with same, and thus be "fellow-helpers to the truth."

Israel.

By ALEX. STEWART.

ALTHOUGH a scattered people, Israel is an indestructible people. The Jews are divinely preserved during the present age, and they will yet be restored to their own land. And not only will they be restored and planted in their own land, but when that restoration takes place they will, as a nation, be spiritually renewed. Then "all Israel shall be saved" (Rom. 11. 26).

The Present State of the People.

The Jewish people cannot be exterminated. They have passed through many fierce persecutions, but no flood has ever swallowed them up, and no furnace into which they have been cast has been hot enough to consume them. As Dr. Adolph Saphir, himself an Israelite, has said: "Pharaoh tried to drown them, but they could not be drowned. Nebuchadnezzar tried to burn them, but they could not be burned. Haman tried to hang them, but it was of no avail." Israel is like Cain. Guilty of his brother's blood, Cain went out from the presence of God, and he feared that it should come to pass that every one finding him should slay him. But God set a mark upon Cain that none should kill him. The Jews are fugitives and vagabonds in the earth, as Cain said he should be, but none can cause them to cease to exist. They are under the penalty which they invoked upon themselves when they said of the Lord Jesus, "His blood be on us and on our children," and yet they are preserved from destruction. They suffer, but they cannot be destroyed. Their symbol is the bush that Moses saw, which burned and yet was not consumed.

Neither can the Jew cease to be a Jew through becoming absorbed by the other nations. His fibre is such that no influence of theirs can dissolve it. The United States, for example, may be called the melting pot of the nations, and that country has undoubtedly a great power of assimilating the varied peoples which flow into it, but the United States cannot melt the Jew. What he was that he re-

mains in whatever land he may be found. The Jew has not renounced the God of his fathers. Go to the synagogue and you will find him praying to the God of Abraham, Isaac, and Jacob. But he is under the conditions which Hosea foretold: "The children of Israel shall abide many days without a king, and without a prince, and without an image, and without an ephod, and without teraphim" (Hosea 3. 4). They have no king, they are a kingless nation. You will see no image in their synagogues, for the spirit of idolatry has departed from them; and you will see no ephod, for the priest who should wear it has gone, even as the king has gone. They have teachers, but no priests, and they are a people who do not confound the functions of these two.

The Restoration of the People.

The present condition of Israel is not a permanent condition. They shall be gathered from the countries of their dispersion and planted in that land which is inalienably their own. The 80th Psalm may here be quoted, in which it is written concerning Israel: "Thou hast brought a vine out of Egypt; Thou hast cast out the heathen and planted it. . . . She sent out her boughs unto the sea and her branches unto the river. Why hast Thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech Thee, O God of hosts. Look down from Heaven, and behold, and visit this vine; and the vineyard which Thy right hand hath planted, and the branch which Thou madest strong for Thyself. . . . Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself. So will not we go back from Thee; quicken us, and we will call upon Thy Name." In this passage Israel is seen under the figure of the vine brought out of Egypt and planted in the promised land. Mention is made of her fruitfulness and the width of her territory. The desola-

tion brought upon her in consequence of her sins is set forth, and then comes her prayer for restoration, and the plea which secures the answer of that prayer: "Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself." The vine has failed, but the Man cannot fail, and by Him shall fallen Israel arise. The prayer of the psalm shall be heard, and the people shall be restored, and go back from God no more.

Many passages of Scripture which foretell the restoration of Israel might be quoted, but let this from the prophecy of Jeremiah (32. 37-41) suffice: "Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be My people, and I will be their God; and I will give them one heart and one way that they may fear Me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul."

Observe, they will be *gathered*, they will be *restored* to their own land, they will be *planted* in it, *God* will not turn away from them, and *they* will not depart from Him.

Their Spiritual Renewal.

The people will not only be restored to the land, but when that restoration takes place they will, as a people, be spiritually renewed. The restoration and renewal will be brought about by the action of the Trinity—Father, Son, and Holy Ghost.

1. The purpose of God will be fulfilled, for "The gifts and calling of God are without repentance" (Rom. 11. 29). He who called Abraham, and made him a nation, and has continued to preserve that nation, will not go back from His purpose. It is

He who will plant them in their own land again.

2. What of the SON OF GOD? Let it be remembered that He died for that nation. When Isaiah said: "For the transgression of my people was He stricken" (Isa. 53. 8), the people he had in view was the people of Israel. The words are appropriated by Christians and thankfully applied to themselves, and doubtless they have right in thus applying them, but they belong in the first instance to the Jew. The ground of Israel's renewal is to be found in the Blood of the Cross.

"Dark deed! it was thine to afflict Him,
Yet longs His soul for the day
When thou in the blood of thy victim
Shalt wash all thy dark stains away."

3. What of the HOLY GHOST? He it is who will be the Agent in the renewal. Israel will be a people born of the Spirit, and God has promised that His Spirit shall dwell within them.

When the Lord Jesus spoke to Nicodemus the words relating to the new birth recorded in the third chapter of the Gospel of John He referred, as we may suppose, at least implicitly, to the 36th chapter of Ezekiel, and had Nicodemus understood the teaching of that chapter he would not have replied as he did to the words of the Lord. In that chapter we read (vv. 24-28) concerning the future of the Jews: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers: and ye shall be My people, and I will be your God."

It will be observed that in this passage the water and the Spirit are both specified

as they are in the third chapter of the Gospel of John. The people will (1) be cleansed, as by water, from their former filthiness. (2) They will be born of the Spirit; and (3) the Spirit will dwell within them and empower them unto righteousness. They will not only be a nationally restored people, but a people spiritually renewed.

The Support of Workers at Home and Abroad.

Brief Exposition of 1 Corinthians 9. 3-18.

By WM. HOSTE, B.A.

THE apostle discourses here of the right of preachers to live of the Gospel, but waives it for himself for special reasons.

The question of the support of workers at home and abroad becomes more and more pressing as their numbers increase, not only to them, but to all who have approved of their going out or being out. To encourage new workers to go forth, unless fresh effort is made to sustain them, only means further sub-division of available funds and an increased strain on those already in the field. To say, "Depart in peace, be ye warmed and filled; and yet not to provide the things needful for the body" (James 2. 16) savours of faith without works.*

When preachers support themselves by following their calling the question is simplified. This seems nearest the apostolic pattern, but was never intended to be the rule for all, nor indeed is it generally possible, though no doubt all young workers should win their spurs thus. When workers do need support then one of three courses is adopted, that of "living on a salary," "living by faith," or "living of the Gospel."

* A missionary once told me that before starting for the first time he was invited to a farewell meeting arranged for him by a neighbouring assembly. It was large and appreciative. The leading speaker dwelt at length on the words, "They went forth, taking nothing of the Gentiles" (3 John 7), urging them as the only scriptural principle. This brother told me he had never to his knowledge received a penny either from the speaker or that assembly in the twenty years he had been in the field. He had been sustained, it is true, but who can say whether adequately, and in a way "worthy of God?"

“Living on a Salary.”

Why should a preacher be not paid a fixed wage like any other employee? Well, for one thing, where is there any scriptural precept or precedent for such a thing, and who is the employer? Does not the paid preacher tend to become the servant of his paymaster? And the apostolic injunction is, “Be ye not the servants of men” (1 Cor. 7. 23). The words of our Lord, however, in Luke 10. 7, “The labourer is worthy of his hire,” are generally quoted to justify the practice. But “a text out of its context is a pretext.” A glance at the passage shows there is no thought of a fixed salary, but of a worker’s right to his board and lodging where he is preaching.

The same words are translated in 1 Timothy 5. 18, “The labourer is worthy of his reward.” And here again the context shows there is no thought of a pre-arranged salary. From Matthew 20. 2, 7, 8 we see that *misthos* can mean either “wages” or a “recognition for services rendered.” The special sense in each place must be determined by the context.

Many who object to a salary teach

“Living by Faith.”

Certainly it is always the path of blessing to have faith in God; but “living by faith” is a far wider thing than trusting God for daily bread. A man who receives a regular salary may be in many other ways a true man of faith. Galatians 2. 20, from which the phrase “living by faith” is adapted, speaks of Christian life in general. Even the rich must live by faith. Faith is needed for giving as well as receiving. “Living by faith” is not a system of livelihood, but an attitude toward God. Those who use the phrase in its limited sense seem to act sometimes as if the worker was expected to begin to “live by faith” as he steps on to the gangway of his steamer. Till then his expenses may have been met pretty regularly, fees for medical tuition, &c., paid systematically, money for ticket collected, and so forth. Then comes the momentous day, and those

who have lavished kindnesses upon him* when in comparatively easy circumstances, now that he is about to plunge into new surroundings, quietly retire from all responsibility under the plea that “the Lord will provide.”†

It is not meant here that too much had been done up to “the gangway,” but why this withdrawal of systematic support? Is it justifiable? Is it scriptural? “These ought we to have done, and not to leave the others undone.” There are of course not a few to whom this does not apply, but I believe there are many more who need to be reminded of realities. Let us never assume that some one else is looking after servants of the Lord, home or foreign, but “as we have opportunity let us do good” (Gal. 6. 10) to them. As for

“Living of the Gospel,”

it has the weight of scriptural authority behind it. It is not the same quite as what is called “living by faith.” It is that and something more. It recognises as well the responsibility of the Lord’s stewards (and who is not one to some degree?) systematically to support those who have gone forth with general approval.

The fact that the Levites, because they had Jehovah, were to have no other inheritance among their brethren, instead of relieving these latter of responsibility, only increased it. They were bound to give them the tithes (Num. 18. 20-21; Deut. 18. 1-3).

It is sometimes said, “If the Lord has sent a man, *He* will provide for him.” The conclusion should rather be, “*We* ought to provide for him.” Such support should be systematic, not spasmodic; intelligent, not uninformed; on principle, not emotional; a due, not as a charity, for the servant of the Lord has a right to “live of the Gospel.”

* The late Mr. G. F. Bergin once said that in his opinion it would be better not to make things too easy for would-be missionaries in the months before they went out, but to use this period as a time of testing and of growth in the path of faith.

† The real prop of the faith of those who speak thus is sometimes betrayed by such a phrase as “We thought ‘B—’ was looking after him,” exactly as if the valued brethren at B— were, in spite of reiterated protests to the contrary, a missionary committee with plenary powers and an unlimited balance at the bank.

The Right of the Lord's Servant.

I. THIS "RIGHT" THE APOSTLE ESTABLISHES ON SIX GROUNDS as follows:

1. *Apostolic Precedent*. Others enjoyed the right, why not he? (1 Cor. 9. 4-6).

2. *Worldly Custom*. (1) In warfare, (2) husbandry, (3) sheep-rearing (v. 7). If men in these callings should have their "meat for their manners," how much more preachers?

3. *Mosaic Precept*. If oxen are cared for, *a fortiori* men (v. 9).

4. *Honest Principle*. Why expect to be spiritually fed "gratis?" (v. 11).

5. *Levitical Privilege*. If priests and Levites lived of the altar, so should the Lord's servants "live of the Gospel" (13).

6. *Divine Appointment*. "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel" (14).

II. THIS RIGHT HE WAIVES FOR HIMSELF, because of the "reward," as he now explains.

Verse 15. He had not used this right, nor was he hinting for it. It were better for him to die (ostensibly of starvation) than that any should deprive him of the ground of his glorying.

Verse 16. This glorying was not that he preached the Gospel, he had no choice about that; yea, woe be him if he preached not the Gospel.

Verse 17. "For if I do this thing (*i.e.*, preaching the Gospel *without charge*) willingly, I have a reward; but if unwillingly (*i.e.*, murmuring at the neglect of his brethren), a dispensation of the Gospel is committed unto me (which *volens volens* I must fulfil)."

Verse 18. "What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel" (*e.g.*, by bargaining beforehand for so much, or, as has been known in certain circles, returning a cheque as inadequate).

The apostle set such store by being

Able to Preach for Nothing,

that he preferred to "labour night and

day" at his tents rather than be chargeable to certain churches (see Acts 18. 3; 20. 34; 1 Thess. 2. 9).

BUT IT IS IMPORTANT TO NOTICE:

1. Though he recommends his example in certain cases (*e.g.*, Acts 20. 33), it was not even *his* invariable custom to insist in supporting himself. "I robbed other churches, taking wages of them, to do you service" (2 Cor. 11. 8-10). By taking the course he did at Corinth he not only gave the lie to those who accused him of "making a good thing" by his preaching, but also showed up the false apostles who could not follow him in this line.

2. He only waived his right for himself. Not even an apostle could waive another's right. Abraham observed the same principle when he refused to take anything from the King of Sodom, for he added, "Save only what the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion" (Gen. 14. 24).

To sum up, the *worker*, while depending on his brethren, should look only to the Lord. The *steward*, while depending on the Lord, should look only to his own responsibility.

A Word in Season.

By J. R. CALDWELL.

"He said unto me, My grace is sufficient for thee" (2 Cor. 12. 9).

HE is able, if His glory and His service require it, to heal and to restore and to sustain, and to prolong life under conditions that, to faith, are super-human and supernatural. He may act so through the use of means if He see fit, honouring the faith that counts upon His blessing, without which no means can avail; or He may act apart from the use of means, honouring "the prayer of faith" (James 5. 15).

The patience that bows to the will of God, and the experience of His tenderness and faithfulness during periods of long and weary suffering, and of the sufficiency of His grace to sustain and comfort, and to fill with joy and peace, all this is precious to Him.

The Future of the Jews.

The Setting up of The Everlasting Kingdom.

By W. E. VINE, M.A., Bath.

WITH the Romans the Jews joined in the death of Christ, and with the rulers of this fourth empire they will be in agreement for a time at the close of their long course of apostasy. This was especially made known to Daniel in the prophecy of

The Seventy Weeks

(Dan. 9). These weeks (lit., *hebdomads*, or periods of seven, *i.e.*, seven years each) had been divinely decreed (or "cut off," *i.e.*, from the period of "the times of the Gentiles") upon his people and his city. From the going forth of the commandment to restore and to build Jerusalem unto the Anointed One (the Messiah), the Prince, would be seven weeks and three score and two weeks. After this the Anointed One would be cut off, and would have nothing (Dan. 9. 24-26). This period is 69 times 7, or 483 years, and to the very day this was the period commencing with the command of Artaxerxes Longimanus, King of Persia, for the restoration of Jerusalem (Neh. 2. 1-9), and ending with the triumphal entry of Christ into the city (Matt. 21. 1-11).^{*} Four days later He was crucified, "the Anointed One was cut off and had nothing," *i.e.*, He did not enter then upon His Messianic kingdom. The prophecy predicted that the people of the prince (lit., "a prince") that would come would destroy the city and the sanctuary. That took place in A.D. 70, under Titus Vespasianus. But Titus is not "the prince that shall come." This, apart from other considerations, is clear from what follows: "And his (the prince's) end shall be with a flood (or rather, 'in the overflowing,' *i.e.*, of the wrath of God)," a prediction at once inapplicable to Titus.

The mention of

The Last "Week"

is deferred, indicating an interval between the sixty-ninth and the seventieth.

Now the events predicted for the seventieth had no historical fulfilment immediately after the sixty-ninth. The one, therefore, did not follow the other consecutively. At the commencement of the intervening period the Jews were scattered from their land. At the seventieth the Jews will have been restored, and the events of that week concern "the prince that shall come," the last world-emperor, and his dealings with them. "He shall make a firm covenant with many (lit., 'the many,' *i.e.*, the great majority of the nation) for one week" (v. 27). "In the midst of the week (R.V., margin) he shall cause the sacrifice and oblation to cease." Accordingly after three and a half years the Antichrist, manifesting his real character, will prove himself a traitor and break the covenant, and thus Isaiah's prediction will be fulfilled.

At this, the zenith of his power, the Antichrist will determine upon the public deification of himself and the establishment of his worship in the Temple. For he "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, showing himself that he is God" (2 Thess. 2. 4). This, with the setting up of his image, will doubtless be the fulfilment of the prophecies recorded by Daniel, that "upon the wing (or pinnacle) of abominations shall come one that maketh desolate" (9. 27, cp. 11. 31 and 12. 11).

The many references to the desolator and the desolations are indicative of the

Fierce Persecution

which will follow. This will be at first directed against "the remnant," the large numbers of Jews who will repudiate allegiance to the beast and to the false prophet, many doubtless having been converted to their coming Messiah through the testimony of two witnesses who will be sent from God to the nation (Rev. 11. 3-13). The success of their ministry

^{*}See "The Coming Prince," by Sir Robert Anderson. Price, 5/.

will apparently arouse the bitter antagonism of Satan and his human instruments. The breaking of the covenant with the people as a whole indicates that an effort will also be made to crush the entire nation. Thus the latter half of the seventieth week will be the time of "Jacob's trouble," though the unprecedented tribulation will not be confined to the Jews only.

Armageddon and After.

The bitter antagonism of the man of sin, and his colleague, the false prophet, against God and His people, will culminate in the gathering together of all the forces of the Empire in Palestine in final conflict for the complete domination of the world.

In reality the issue at stake will be the supremacy of Christ or of Satan in the earth. The war of the beast and the ten kings under him is against the Lamb (Rev. 17. 14). This the second Psalm had foretold: "Why do the nations rage, and the peoples imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us." The issue is not uncertain: "He that sitteth in the Heavens shall laugh: the Lord shall have them in derision."

The Scene of the Conflict

is Har-Magedon, commonly known as Armageddon (Rev. 16. 16). The name, which is associated with Megiddo, a locality famed in Old Testament history for its decisive battles (Judges 5. 19; 2 Kings 23), doubtless stands here for a wider area, stretching, as we shall see, from the north to the south of the land.

The combatants, the conflict and its conclusion, are described by John in vivid language of terrible grandeur in Rev. 19. 11-21. This tremendous event is identical with (1) the falling of the stone upon the feet of the image in Nebuchadnezzar's vision, the annihilation of all Gentile government (Dan. 2. 45); (2) the

consuming of the dominion of the fourth beast in Daniel's subsequent vision (Dan. 7. 26); (3) the pouring out of God's wrath upon the Antichrist, the desolator (Dan. 9. 27); and (4) the coming of the Son of Man on the clouds of Heaven with power and great glory (Matt. 24. 30). The great emperor, the man of sin, is to be crushed by the Lord Jesus, "with the breath of His mouth," and brought to nought "by the manifestation of His coming" (2 Thess. 2. 8).

Now this "manifestation of His coming" is, to transliterate the Greek words,

The Epiphany of His Parousia.

An epiphany is, literally, the 'shining forth' of that which has been hidden; and the word Parousia is, literally, 'presence' (see margin of R.V. and Phil. 2. 12). This latter word is used of the coming of Christ to the air for His saints, 'to receive them unto Himself,' and of their consequent presence with Him (1 Thess. 2. 19). They are thus to be "ever with the Lord" (1 Thess. 4. 17), and with Him they will come when He descends at His revelation "from Heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus" (2 Thess. 1. 7, 8). The sudden bursting forth of His glory thus "to execute judgment" (Jude 15) will be the 'Epiphany, or shining forth of His Parousia,' and by it the man of sin is to be brought to nought and his empire demolished. He and his false prophet will be "cast alive into the lake of fire," and his armies will perish (Rev. 19. 20, 21).

The instrument which the Lord uses for the destruction of His foes is a sword which proceeds *out of His mouth*. The sword is symbolic of the utterance of the Lord's voice. No material instrument is needed, a word is enough. This is clear from many passages. In the second Psalm the overthrow of the foe is thus described: "Then shall He *speak* unto them in His wrath, and vex them in His sore displeasure" (v. 5). Joel prophesies of the same event: "The

sun and the moon are darkened, and the stars withdraw their shining: and the Lord *uttereth His voice* before His army: for His camp is very great, for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?" (Joel 2. 10, 11; and see 3. 16. With this should be compared Isa. 30. 30-33.) The same voice of judgment is implied in Paul's prediction of the doom of the lawless one, that 'the Lord Jesus will slay him *with the breath of His mouth*' (2 Thess. 2. 8). In the same connection we are doubtless to read Psalm 29, the Psalm which describes the terrible majesty and effect of the *voice of the Lord*, and see Isaiah 63. 1-6, where the Deliverer describes Himself as "I that *speak in righteousness*."

The last two verses of Psalm 29 describe the results of the conquest.

The Jews in their Extremity

were threatened with annihilation. But man's extremity is God's opportunity. The people now see their Deliverer in person, they "look on Him whom they pierced." They realise that their enemies were destroyed because "the Lord sat as King at the flood." And now "the Lord sitteth as King for ever." He whose right it is to reign has come to Zion. Hence the psalmist can next say: "The Lord will give strength unto His people; the Lord will bless His people with peace." Armageddon is over, the winepress of God's wrath has been trodden, and the war against the Lamb is ended. Isaiah 63. 1-6 depicts the same scene, but limitations of space prevent our treating of this passage now.

The overthrow of the Emperor and his armies will be accompanied by

Seismic Disturbances,

including "a great earthquake such as was not since there were men upon the earth," the overthrow of the cities of the nations, and the displacement of islands and mountains (Rev. 16. 18-21). In this doubtless will be fulfilled the prophecy of Zechariah,

that in the day when the Lord goes forth to fight against the nations that are gathered against Jerusalem, His feet will stand upon the Mount of Olives, and the mountain will be divided, leaving a very great valley east of the city (Zech. 14. 1-5).

The Everlasting Kingdom.

In this tremendous intervention in the affairs of the world for the termination of Gentile dominion the Son of God will be accompanied by all His saints. He will come "to be glorified in His saints, and to be marvelled at in all them that believed" (2 Thess. 1. 10). So from earliest times Enoch had prophesied: "Behold, the Lord came with His holy myriads, to execute judgment upon all" (Jude 14. 15, margin). And Zechariah: "The Lord my God shall come, and all the saints with Thee" (14. 5). They are to take an active part in the inauguration of His Kingdom, and in its government. For "the saints of the Most High shall receive the Kingdom, and possess the Kingdom for ever, even for ever and ever" (Dan. 7. 18). "The Kingdom and the dominion, and the greatness of the Kingdoms under the whole Heaven, shall be given to the people of the saints of the Most High" (v. 27).

Then shall the Lord "be King over all the earth" (Zech. 14. 9). God's claims will be vindicated. His Christ will reign as King of Righteousness, and King of Peace, the centre of His government being the very place where once He was despised and rejected, and men cast Him out and crucified Him. His saints "shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20. 6). The days of Israel's mourning will be ended, the nation will be a "crown of beauty in the hand of the Lord, and a royal diadem in the hand of her God," and Jerusalem will be a praise in the earth (Isa. 60. 30; 62. 3, 7). "The Heavens shall rejoice and the earth be glad," and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Psa 96 11· Isa. 11. 9).

CORRESPONDENCE.

Ministry and the Lord's Supper.

To the Editor of THE WITNESS.

Two questions of more than passing interest are dealt with in *The Witness* for October. The first has reference to Ministry and the Lord's Supper. It is important that we should beware of subjecting ourselves to rules where the Lord has made none.

Scripture clearly shows that ministry is one of the most important means which God has instituted for the edification and comfort of His people. Meetings for ministry are therefore of the greatest value. God, however, has not legislated as to when or how ministry meetings are to be convened, doubtless purposely leaving the matter open for adaptation to local conditions. If it is convenient for the Lord's people to come together at an early hour on Sunday morning to listen to ministry of the Word, who dares say they are wrong in so doing when God has not so spoken? Is it not to be expected rather that Christians who have this opportunity are likely to be in a better spiritual condition to participate in the remembrance of the Lord than others who have not?

The second has reference to the interpretation of Hebrews 9. 28. To the present writer it has long seemed strange that this portion of Scripture is persistently looked upon as referring to the Lord's Coming for His Church rather than His appearing as Son of Man in the clouds of Heaven. In that day the words will be literally true that He will appear unto the Salvation of them that look for Him, namely, the repentant of Israel. In Zechariah 12. 9-14, "Them that look for Him" may be discerned. We have too long been obsessed by the idea that everything that is good must apply to the Church. L. W. G. ALEXANDER.

QUESTIONS AND ANSWERS.

REPLIES ARE INVITED TO THE FOLLOWING.

How is Every Man Lighted?—What is the meaning of "That was the true Light which lighteth every man that cometh into the world" (John 1. 9)?

"Only in the Lord."—If a sister in the Lord found out after engagement that the man to whom she was engaged was *only* a nominal Christian, and not truly "born again," would she be entitled to break off the engagement, and state her reason for so doing?

"In Clouds."—Is there any warrant for the suggestion made by some that 1 Thessalonians 4. 17 might read, "Caught up in clouds of saints," or has it only reference to atmospheric clouds as generally accepted?

The Father's House and Kingdom.—Is there any difference between the Father's House in John 14. 2 and the Father's Kingdom in Matthew 13. 43?

Demanding Recognition.

QUESTION 679.—What should be the attitude of an assembly toward a brother who demands that he be recognised as an overseer?

Ans.—If a man wishes to be recognised as an overseer, the obvious course is for him to do the work of an overseer, but the true shepherd will be little concerned to be recognised as occupying any 'office'. The approval of the Lord and of his own conscience will be the chief consideration, the other his last thought. He will not undervalue the goodwill and fellowship of those he seeks to serve, indeed, but these will not occupy his mind, and he will not forget that love and kindness are not always appreciated by their immediate objects. Remembering the experiences of the Lord he will not resent this, but will find it a new point of contact, a new opportunity for fellowship with Him, and like Him will say, "I thank Thee, O Father" (Matt. 11. 25). The true shepherd seeks not the recognition but the welfare of the saints, and this though he may have to say with the Apostle that the more he loves the less he is loved by those for whom he is being spent out (2 Cor. 12. 15); at least he will not be a burden to them.

As a rule, however, it will be found that the saints are forward to recognise any little service rendered to them, and where there is some initial prejudice, from whatever cause arising, patience lives it down, and "love never faileth".

But if any man desires an office the duties of which he does not discharge, he surely leaves the Lord out of the account, for the law of His Kingdom, as of His own life, is that he that would rule must serve (Mark 10. 42-45). The saints will need to bear patiently with such, for they wrong not merely the assembly, but the Lord and their own souls. The true shepherds, those who give evidence that they have no ambitions of their own but that they seek to watch for the souls of the saints, should point out to him his mistake, kindly, albeit firmly, in the hope that, brought to recognise his misunderstanding of the pastor's responsibilities, he may even yet be more "useful to the Master" and to his brethren. When he attains to that he will not fail of recognition by both. But men who reach out after position are seldom either happy or useful. Those who love to serve are loved because they serve.

C. F. HOGG.

Is there Hope for the Unsaved when the Lord Comes?

QUESTION 680.—Have we any authority in Scripture to hold out any hope that those who have heard the Gospel and still are not saved when the Lord comes will have a chance afterwards? It is not a question of salvation after death, but after the coming of the Lord. Some say they will through the preaching of the two witnesses of Revelation 11.

Ans. A.—"Because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusion" (2 Thess. 2. 11, 12). This is judicial blindness. God only is the Judge. "He will have mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. 9. 18). God shall send this delusion—"the lie." He will save thousands, both of Jews and Gentiles (see Rev. 7). They will suffer in the great tribulation. To the Jews that will be the "time of Jacob's trouble" (Jer. 30. 7) in consequence of their rejection of Christ. But those who are saved during this period will not form a part of the "Body of Christ," the "Bride of the Lamb," that will be complete at the rapture. The "two witnesses" testify in Jerusalem, "where our Lord was crucified" (Rev. 11. 8). Their sphere is Jewish. Those who refuse to enter the open door now will be shut out, "Too late." T. ROBINSON.

Ans. B.—In the Revelation we often read of a class known as "those that dwell on the earth," who, in chap. 14. 6, are distinguished from the general inhabitants of the earth. If, as seems probable, they represent those who once acknowledged the truth of the Gospel, but never really received it; who, instead of obeying the call to Heaven, minded "earthly things" (Phil. 3. 19); and, left behind when the Lord comes for His own, end with being destroyers of the faith they may once have professed to hold (Rev. 6. 10; 11. 10), even they would seem to hear

The Final Call of the "Everlasting Gospel"

(14. 6). But do they heed it? From 7. 9-17 we gather that while others receive the testimony and are saved, they do not, for we look in vain for any from their company in that glorious scene. They may indeed hear again a Gospel, but we think of that solemn word when Israel was broken off: "Hearing they shall hear and not understand, and seeing they shall see and not perceive." May not such a word be true of these professors of Christianity when they in turn are cut off from their present position of favour (Rom. 11. 22) with a "certain fearful looking for of judgment" (Heb. 10. 26, 27; Rev. 3. 10; 8. 13, R.V.).

How many of those who reject the Gospel now will receive the "strong delusion" then (2 Thess. 2. 9-12; Rev. 13. 14; 17. 8). How many of those who have heard His Word will be seekers in vain when the Master of the House has risen up and shut to the door (Luke 13. 26; Matt. 25. 11, 12). Whatever further opportunities may be afforded those who may not be dealt with like these positive rejecters of the Gospel, we are on safe ground only when we say "to-day" is the only opportunity that can be counted upon by those who hear the message of Salvation.

W. R. LEWIS.

Ans. C.—The words of the apostle in 2 Thessalonians 2. 11, 12 exclude all hope from those who have deliberately neglected the Gospel of our

Lord Jesus Christ, and these will be the subjects of the strong delusion to believe "the lie," accepting Antichrist as their leader and his mark as their badge. But we read in Revelation 7 of a great multitude of all nations who will be brought out of the great tribulation, and will become the nucleus of the Millennial nation; among these may be some of those younger people who have not deliberately rejected the Gospel, as mentioned by Paul in Thessalonians, and who have been the subjects of many earnest prayers and tender pleadings, and they

May then Have their Eyes Opened

by grace to believe "the Gospel of the Kingdom," which will then be proclaimed in a special way (Matt. 24. 14), and so, rejecting the man of sin and his mark, be found waiting for earth's rightful King to come and establish God's kingdom upon earth, and by this means come in for earthly blessing. At the same time we have no authority to hold out any such hope to our hearers when preaching the Gospel, but to "beseech them to be reconciled to God" (2 Cor. 5. 20), and "to seek Him while He is to be found" (Isa. 55. 6). GEO. HUCKLESBY.

Ans. D.—That men will be blessed after the Church has been removed from earth to Heaven admits of no dispute, but that these will include such as have heard and ignored the Gospel in this dispensation is quite another matter. There is no clear revelation bearing directly upon this grave issue. Acts 15. 14-17 presents to us

A Sequence of Events

which are impressively instructive.

1. Taking out a people for His Name—Present dispensation.
2. Building again the Tabernacle of David—Future Jewish dispensation.
3. The residue of men and all Gentiles—Future Gentile dispensation.

These verses clearly indicate that God has purposes of grace and mercy both for Jews and Gentiles after the Church is caught away, but let no sinner presume on another chance of salvation after death.

We might sum up God's ways in a few words:

1. God commenced with the Jews.
2. Then came the times of the Gentiles.
3. Now it is Jews and Gentiles.
4. After the Church it will be the Jews again, and after the Jews it will be the Gentiles again.

T. BAIRD.

Editor's Note.—The four answers sum up the most of the revealed truth concerning this vital subject. *Ans. C* gives what has before been suggested by able teachers amongst us, yet it only implies that some "may have their eyes opened." The consensus is against anything but the faintest hope or suggestion, and should urge parents, friends, teachers, and all to increased earnestness in urging those they love to "flee from the wrath to come" (Matt. 3. 7), for "Now is the day of salvation" (2 Cor. 6. 2).

The Editor's Closing Message.

IN looking over the 45th Volume, of which this is almost the final page, two words mark the impression conveyed thereby.

UNCERTAINTY.

The human note dealing with times, events, and persons.

As to Times. We began the year with a strong Note of hope that the awful carnage which was devastating a continent would have ceased ere the year ended. Alas, the uncertainty of both the present and the future of war was never greater than in the dying moments of the year. Almost any day may bring a surprise, both revolutionary and far-reaching in its effects.

As to Events. The Special Papers in this Volume telling of the devastation of Belgium, the destitution in Poland, the overwhelming of Serbia, the Revolution in Mexico, remind us of uncertainty on land in various parts of the earth. The pathetic tales of the *Falaba* and the *Lusitania* enforce like uncertainty of those who do business in great waters. Now comes the *Ancona*, and probably others will be added to the list ere this tragic year has run its course.

As to Persons. A pathetic note is touched as we reread the sweet word on "Worthy is the Lamb," by Dr. M'KILLIAM, who now joins in the song which shall never end; of Dr. WARDROP, interested in *The Witness* almost from its commencement, who passed home at the advanced age of 86; and of GEO. F. TRENCH, who has penned so much precious truth for our pages during "these 40 years," who has now received the recompense of the reward.

In fact, wherever the *human* predominates the mark of UNCERTAINTY is more evident than any other.

How comforting, then, to turn to the

CERTAINTY

contained in the clear-ring notes from the Word of God as to God's purposes, plans, and out-workings in the movements of to-day.

As to Laws. The striking series of papers dealing with the ROMAN EMPIRE, the Turkish Empire, the Germanic Empire, and the future Ten Kingdoms all demonstrate how certain have been the laws of God in regard to kingdoms and empires, and how even they are being fulfilled before our eyes to-day. The APPROACHING END OF THE AGE opens up the plan of Him who declareth "the end from the beginning" (Isa. 46. 10). No uncertainty with God from first to last.

As to Doctrines. The striking confession of a leading French writer as to the failure of *unbelief* contrasts strongly with the certainty with which so many of our writers have stated the basal doctrines of the Christian Faith. Dogma is once more coming into its true place, and our purpose is to encourage every Christian to increased loyalty to "God and the Word of His grace" (Acts 20. 32).

As to the Hope. "Groaneth. travaileth. .

waiteth" (Rom. 8. 22, 23) never more truly expressed the yearnings of the individual heart, the Church, and the whole creation than at this present moment. Signs are not wanting that a Crisis is at hand. That Crisis may be the Coming of the One who alone can satisfy the longing heart, unite His scattered flock, hush Creation's groans, and take His great power and reign.

In conformity with above, *The Witness* will (p.v.) be continued during 1916 with the definite aim of all God-given ministry: "**Edification, exhortation, and comfort**" (1 Cor. 14. 3). It is purposed to devote the entire issue of January to truths concerning

"THE LORD HIMSELF,"

as that which will best meet the need of so many yearning hearts, and fulfil the threefold purpose of ministry named above.

To enumerate the supply of matter in hand would occupy too much space, but readers will understand that profitable ministry will not be lacking when we state that we hope to insert the following among many other helpful papers:

The True Church, Priestly Worship and Service, and other portions, by J. R. CALDWELL.

The New Man on the New Earth. A Suggestive Study. By Dr. A. T. SCHOFIELD.

The New Testament Conception of Baptism, and other Notes, by Dr. A. T. PIERSON.

Attempting the Impossible, by GEORGE HUCKLESBY.

The Revised Version of 2 Timothy 3. 16, and other Expositions, by WM. HOSTE, B. A.

"On Earth Peace," the Hope of all to-day, by L. W. G. ALEXANDER.

David Rejected and Reigning, a word of encouragement by the late FREDERICK STANLEY ARNOT.

Sowing and Reaping, and other articles, by ALEX. STEWART, author of the papers on "Israel."

A Dark Chapter and its Lessons, by ROBERT M' MURDO, Chicago.

Separation, the urgent need of to-day, and other short articles, by WM. SHAW.

Things that God Hates, a present day application, by C. H. HINMAN, New Zealand.

"Occupy till I Come." An unpublished paper by the late esteemed Dr. CASE, of China.

New gods of To-day, by T. BAIRD.

Special Papers or Answers by helpers old and new, including Sir Robert Anderson, K.C.B., Dr. Anderson-Berry, C. F. Hogg, W. E. Vine, M. A., W. J. Grant, W. W. Fereday, A. Marshall, E. C. Quine, Walter Scott, and many others.

Current Events will continue to be dealt with by the Editor and others; **Questions and Answers** will be extended; **Missionary Papers** and Notes of Special Spheres will be kept up to date; **Young Believers** will not be forgotten; "**All the Word of God for all the people of God**" will continue to be the motto of *The Witness* as during the 45 years now past. hyp.

WITNESS BIBLE STUDY CIRCLE

Conducted by C. F. HOGG and W. E. VINE, M.A.

Notes on Galatians 5. 16 (*continued*). **not**—*ou mē*, which in 1 Thess: 4. 15, 5. 3 and many other places is translated “in no wise”. The sentence may be read either, *a*, as an assurance to the believer that if he walks by the Spirit, *i.e.*, if he submits to the leading of the Holy Spirit of God, refusing to order his life according to the promptings of the flesh and the conventions of the age, then he shall not be overmastered by the desires of the flesh, but on the contrary shall have the victory over, and be enabled to live superior to, them: or, *b*, as a command followed by a prohibition, the first positive, ‘submit to the leading of the Holy Spirit’, the second negative, ‘refuse to order your life according to the promptings of the flesh and the conventions of this age’. It is not possible to decide between these interpretations on purely grammatical grounds. The negative is strongly emphatic; if a prohibition is intended (*b*, above) no exception is permitted, if an assurance is intended (*a*, above) then there is no possibility of any miscarriage or failure of the divine power.

the lust—*epithumia*, for which see *Thessalonians*, pp. 81, 118; this leads easily and inevitably to the biting and devouring just mentioned.

of the flesh.—*sarx*, see note *i* at 3. 3, above.

v. 17. **For**—introducing the ground on which the assurance (*a*) or prohibition (*b*) of v. 16 is based. The Spirit and the flesh are mutually antagonistic in nature, and where the expressed condition is fulfilled the victory of the Spirit is assured to the believer.

the flesh lusteth—*epithumeō*, which is used of the Lord Jesus, Luke 22. 15 (‘desire’), and of the angels, 1 Pet. 1. 12, and of the desires of good men for good things, Heb. 6. 11, and of the desires of men for things without moral quality, Luke 15. 16, as well as of desires evil in themselves, Acts 20. 33.

against the Spirit, and the Spirit against the flesh;—the Holy Spirit is intended, for it is clear that the statement

would not be true of the human spirit, indeed the term ‘flesh’ as it is used here includes the spirit, see analysis at 3. 3, above. The verb is not repeated after ‘Spirit,’ but must of course be supplied; it is as suitably used of the Spirit as of the Lord Jesus, see above, but since in modern English the word “lust” is used exclusively in a bad sense it is therefore unsuitable as a rendering of *epithumeō* where that word is used in a good sense.

for—introducing the explanation of the opposition between the flesh and the Holy Spirit.

these are contrary the one to the other:—*antikeimai*, for which see *Thessalonians*, p. 249. The flesh, what man became in his nature in consequence of the Fall, with his propensity for evil, and the Holy Spirit, who is God, are, in the nature of the case, mutually antagonistic and impossible of reconciliation.

that—*hina*, which may be understood in one of two ways; if the preceding words are to be read as a parenthesis then the connection is ‘the Spirit resisteth the flesh in order that ye may not do the things that ye (otherwise) would’; but if these words are not parenthetical then the connection is ‘these are contrary the one to the other, so that ye may not do the things that ye would’. In the first case the thought is that the object of the striving of the Spirit in the believer is that he may be saved from yielding to the evil tendencies of his own nature; in the other case it is that the conflict in the believer which hinders his doing the things that he would, whether good or evil, is explained by the contrariety of the two forces at work within him. The former of these interpretations is to be preferred.

ye may not do the things that ye would.—more literally and expressively ‘in order that the things you desire these you may not do’, *i.e.*, the things toward which fallen man naturally turns, and which are enumerated in v. 19 as ‘the works of the flesh’. This is the characteristic of Christian liberty as an

experience; since the believer is indwelt by the Holy Spirit it is no longer inevitable that he yield to the evil motions of the flesh, on the contrary, he shall, if the condition of vv. 16 and 18 is fulfilled, enjoy happy liberty from all such bondage. And not only so, as he yields himself to the guidance and strengthening of the Spirit he is enabled to refuse "to do these things which are not fitting", Rom. 1. 28, and to bear that "fruit" of which the Apostle is shortly to speak.

v. 18. **But if ye are led**—*agō*, which includes the idea that he who is led not merely follows but does so willingly and intelligently; see *Thessalonians*, p. 136. This figure is complementary to that of v. 16; the believer walks in the counsel and by the power of the Spirit, the Spirit guides the believer in his way.

by the Spirit,—*i.e.*, if a man submits himself to the will of God as it is revealed in the gospel, or, as otherwise expressed, if a man is a Christian, a believer on the Lord Jesus Christ. The same words are used in Rom. 8. 14.

ye are not under the law.—neither as a way of life, nor as a means of justification, nor as a rule of conduct; cp. "ye also were made dead to the law by the body of Christ; . . . we have been discharged from the law", Rom. 7. 4, 6, and "not being myself under the law", 1 Cor. 9. 20

The connection is not immediately evident, but apparently the Apostle reverts to the idea of law as the provoker of transgression, see note at 3. 19, above. There is a double antagonism, *a*, the Spirit versus the flesh, and, *b*, the Spirit versus the law. The law, dealing with what is outward, with the conduct of men, did not avail to regulate it, because conduct is under the control of the heart, and the heart in turn is controlled by sin, cp. "I am carnal, sold under sin", Rom. 7. 14. But the heart of the regenerate man is just the sphere in which the Spirit carries on His work, see note at v. 5, above; there He gains His victories, which victories are manifested as His "fruit", see v. 22, below. So also the flesh, depraved human

nature with its ineradicable sinward tendencies, is incapable of adequate response to law which demands nothing less than obedience, absolute and perfect; whereas by the act of the Spirit there is a new man brought into being "which after God is created in righteousness and holiness of truth", Eph. 4. 24, and hence is capable of responding to those impulses toward holiness and righteousness which are imparted to it by the Spirit. Rom. 6. 14 is closely parallel. The believer is assured that the lordship of sin over him is no longer of necessity inasmuch as he is no longer under law, which demands obedience but which cannot supply the power without which obedience is not possible. On the contrary, he is under grace, where inherent weakness is met by sufficient and instantly available strength, Eph. 3. 16.

v. 19. **Now the works of the flesh**—cp. "lust of the flesh" in v. 16. The one term describes the inner motions of the soul, the natural tendency of men in their fallen estate towards things evil and towards things forbidden. The other describes the display of the effects of these motions in thought, in word, and in deed.

"Works" in N.T. are not merely the results of the exercise of power under the direction of intelligence, as in John 5. 36, 1 Cor. 15. 58; the outward and tangible expressions of character are also so described. What a person does testifies to what he is. From His works God is known, and the Son of God, John 10. 37, 38. So also the character of Satan is manifested in his works, 8. 41, as is that of his servants, *i.e.*, preachers of a false gospel, 2 Cor. 11. 15. So also in the case of Cain, 1 John 3. 12, and of the scribes and Pharisees, Matt. 23. 3, and the ungodly Jews generally Luke 11. 48; indeed all manifestations of evil are summed up as "works of darkness", Rom. 13. 12. an expression closely akin to that of the text; cp. 'the works of the world' in John 7. 7, and contrast "works worthy of repentance" in Acts 26. 20.